

GLOUCESTERSHIRE
BIOGRAPHICAL
NOTES

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GLOUCESTERSHIRE

BIOGRAPHICAL NOTES.

BY

JOSEPH STRATFORD,

*Author of "Good and Great Men of Gloucestershire," "Wiltshire
and Its Worthies," &c., &c.*

"Live well; how long or short, permit to heaven."—*Milton.*

"For live we how we can, yet die we must."—*Shakespeare.*

"But life shall live for evermore."—*Tennyson.*

GLOUCESTER :

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THIS VOLUME IS DEDICATED
TO THE
MEMORY OF A BELOVED SON.

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ENGLISH LOCAL



PREFACE.

THE "Notes" contained in this Volume consist of a series of papers which appeared in the *Gloucester Journal* during 1886, and also of several others which have been written since. The materials of which they are composed have been obtained from many sources, some of which are acknowledged in the body of the work. To enumerate all would be tedious and unnecessary; but I would gratefully acknowledge my obligations to J. P. Wilton, Esq., whose large and valuable collection of local works has been of great help. Mr. C. H. Dancey, Senr., also an enthusiastic collector of Gloucestershire books, has likewise kindly afforded me similar assistance. It is difficult to describe my indebtedness to Mr. H. Y. J. Taylor, who by the loan of books, the contribution of original facts, and the collection of information, has much facilitated my labours.

Many of the clergy, both in the County and outside, of whom I have had to make enquiries, have most promptly and courteously replied, often furnishing particulars which could have been got from no other quarter. To these, and also to other gentlemen without whose aid and approval some of the sketches would not have been written, I beg to offer my best thanks.

Long as is the goodly array of names contained in this and the previous volume, I have still to say that "it is not presented as a full roll of our County Worthies; it could be

greatly lengthened by names from the lists of the dead and the living.”

The tone of the present work will be found to differ in some respects from that of the Volume which I published twenty years ago. In reference to much contained in that book, I must say in the words of Sir Thomas Browne, written under somewhat similar circumstances:—“It was set down many years past, and was the sense of my conception at that time, not an immutable law unto my advancing judgment at all times; and therefore there might be many things therein plausible unto my past apprehension, which are not agreeable unto my present self. [Preface to *Religio Medici*.]

Should the perusal of these pages afford my readers anything like the pleasure and interest which I have found in their preparation, my labours will not have been in vain.

J. S.

Gloucester,

April, 1887.

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INTRODUCTION.

THE writer's previous work—"Good and Great Men of Gloucestershire"—has long been out of print, and copies of it are now rare. It has, therefore, been thought that the present volume may be rendered more complete and interesting if introduced by a summary of the contents of the former one. In attempting this, little can be done beyond an enumeration of the subjects of the several parts of which it consists, and a brief indication of the chief facts which are narrated.

A short introduction on the Geography and History of the County, is followed by Thirty-one Biographical Sketches entitled and arranged as follows:—

I.—KING LUCIUS, the First Christian Prince of Britain. The various accounts of this ancient British chief, as supplied by old writers, are briefly given. He lived in the latter half of the second century; and is said to have died at Gloucester and been buried in the church of St. Mary de Lode. At the west end of the north aisle of the Cathedral a beautifully illuminated window has been erected to his memory by William Viner Ellis, Esq.

II.—SIR RICHARD WHITTINGTON, the Model Merchant. The story of Whittington and his cat, as "rescued from the region of fable, and placed in its proper position in the History of this County," by Canon Lysons, is summarised. "Dick," the son of Sir William de Whittington, appears to have been born at Pauntley, in the reign of Edward III. His mother had been previously the wife of Sir Thomas de Berkeley, of Cubberley, where she was buried in 1373.

III.—WILLIAM TYNDALE, the Bible Translator. The birthplace of this noble man is somewhat uncertain. He was born in 1484, but whether at North Nibley, or at Hunts Court, Stinchcombe, or in the parish of Slimbridge, cannot be decided. Educated at Oxford, he afterwards spent some time at Cambridge, and in 1519 became tutor and chaplain in the family of Sir John Walsh, of Little Sodbury. Here he resolved upon that great work which has rendered his name immortal. His translation of the Scriptures, the foundation of

all subsequent versions, was accomplished amidst difficulties and persecutions, eventually costing him his life. He was martyred at Vilvoorde, near Brussels, October 6, 1536. A noble monument erected to his memory on Nibley Knoll, was inaugurated November 6th, 1866.

IV.—JAMES BAYNHAM, the Martyred Bible Reader. Baynham was a son of Sir Alexander Baynham, of Westbury-on-Severn. He was educated for the law, and practiced in London, in the reign of Henry VIII. Having excited the suspicions of the Papists he was arrested in 1531, and after suffering cruel tortures professed to abjure his opinions, and escaped with a heavy fine and a humiliating penance, in February, 1532. Bitterly repenting of this recantation he again avowed his faith, and suffered death at the stake, in Smithfield, April 30th. Sir William Tracy, of Toddington, who was animated by the same principles, was his contemporary. He escaped martyrdom, but after his death was tried and condemned in Bishop Stokesley's court, and his body was dragged from its grave and left without Christian burial!

V.—BISHOP HOOPER, the Protestant Martyr. Born in 1495, Hooper went to Merton College, Oxford, at the time when both Erasmus and Tyndale were at that University. He seems to have left shortly after Tyndale had been driven away in 1517. He subsequently entered the monastery of Black Friars at Gloucester, where he stayed till its dissolution. His Protestant opinions subjecting him to persecution he sought refuge on the Continent. In the reign of Edward VI. he returned to England, and in 1550 was nominated Bishop of Gloucester. On the accession of Mary, in 1553, he was cast into prison. After seventeen months' cruel confinement he was sentenced to death, and being brought from London to Gloucester, was burnt on Saturday, February 9th, 1555, in St. Mary's Square, where a fine monument, bearing his statue, was dedicated to his memory on February 9th, 1863.

VI.—THOMAS DROWRY, and other Martyrs. The martyrdom of Hooper was followed by that of others. Drowry, a blind boy of Gloucester, was one of these victims. He and Thomas Croker, a bricklayer, were burnt at Gloucester, on the 5th May, 1556. John Horne, a carpenter, and a woman whose name is unknown, were burnt at Wotton-under-Edge, September 25th, of the same year. John Piggot suffered death about the same time at Little Sodbury, and Edward Horne, at Newent, on 15th November, 1558. John Coberley, of Cheltenham, was burnt, with two others, near Salisbury in March, 1556.

VII.—WILLIAM SARTON, and other Martyrs. A marble tablet in Highbury Chapel, St. Michael's Hill, Bristol, is inscribed to the memory of five martyrs who, during the reign of Queen Mary, were burnt to death on the spot where the Chapel now stands. In addition

to these, William Sarton, a weaver, was martyred, Sept. 18, 1556.

VIII.—JOSEPH WOODWARD, and other Puritans. Born at Upper Cam, Woodward was educated at Oxford, and, after being for some time Master of Wotton-under-Edge Free School, he became rector of Dursley. He was a typical puritan minister. He died shortly after the Restoration of Charles II. William Blackwell, of Beckford, Richard Capel, of Pitchcombe, Valentine Marshall, of Elmore, and Dr. Robert Harris, of Broad Campden, were men of the same stamp.

IX.—JAMES FORBES, and other Nonconformists. After being preacher at the Cathedral for six years Mr. Forbes was ejected for Nonconformity in 1660. He remained in Gloucester suffering frequent imprisonment; but persevered in the exercise of his ministry, building the Meeting House now known as Barton Street Chapel, and residing in his own house immediately opposite. He died in 1712 at the age of eighty-three years, fifty-eight of which were passed in Gloucester. Anthony Palmer, of Bourton-on-the-Water, Edward Fletcher, of Duntisbourne Abbots, John Langston, of Ashchurch, John Dunce, of Hazleton, Peter Gwilliam, of Slimbridge, and Richard Flavel of Willersley, were ejected at the same time. John Biddle, of Wotton-under-Edge, who has been called "the Father of English Unitarianism," was suffering much persecution about this period. He was at one time Master of the Crypt Grammar School in Gloucester.

X.—ALEXANDER GREGORY, and other Nonconformists. Gregory, who was vicar of Cirencester, was one of a large number of clergy who were cast out of their livings in various parts of the county, by the Act of Uniformity, on St. Bartholomew's Day, 1662. Many of these were well-known and eminent men.

XI.—JOHN CORBET, and other Nonconformists. Among several others who suffered ejection, John Corbet was a prominent figure. He was the son of a shoemaker, and was born at Gloucester in 1620. After being educated at Oxford, he became incumbent of St. Mary de Crypt Church in his native city, where he played an active part during the siege in 1643; and wrote "An Historical Relation of the Military Government at Gloucester, &c."

XII.—SIR MATTHEW HALE, the Upright Judge. Born at Alderley Nov. 1, 1609; entered Magdalen Hall, Oxford, at the age of seventeen and became student at Lincoln's Inn in 1629. In 1653 was made sergeant-at-law by Cromwell; and the next year was elected one of the five Knights to represent Gloucestershire in Cromwell's second Parliament. At the Restoration he was created Lord Chief Baron of England, and in 1671, he was raised to be Lord Chief Justice of the King's Bench. He died at Alderley on Christmas Day, 1676.

XIII.—EDWARD TERRILL, and other Baptists. This worthy man, a native of Almondsbury, and Schoolmaster in Bristol, became a member of the Baptist denomination in 1658, and was one of the most eminent and active of their number. He suffered much persecution; as did also others in various parts of the County; especially on the Cotswolds, as narrated in "Pictures of the Past: the History of the Baptist Church, Bourton-on-the-Water," by the Rev. Thomas Brooks.

XIV.—JOHN ROBERTS, the Persecuted Quaker. One of the earliest Gloucestershire followers of George Fox. He was a native of Siddington where he resided through his life. His religious convictions brought him into conflict with civil and ecclesiastical authorities, among whom was "George Bull, priest of the parish," afterwards Bishop of St. Davids. Roberts suffered fines and imprisonment. He died in 1683.

XV.—AMARIAH DREWETT, and other Quakers. Drewett, who was a yarn maker, living in Cirencester, was an intimate companion of Roberts and endured similar sufferings. The Quakers were greatly persecuted in all parts of the county.

XVI.—HENRY DORNEY, the Christian Man of Business. As a beautiful specimen of a particular class of puritans, Dorney is an interesting character. He was youngest brother of John Dorney, the Town Clerk of Gloucester; he was born at Uley in 1613, and died in 1683.

XVII.—GEORGE WHITEFIELD, the Zealous Evangelist. Born at the Bell Inn, Gloucester, Dec. 16, 1714. Educated at Crypt Grammar School, and then sent to Pembroke College, Oxford, where he became associated with John and Charles Wesley. Ordained by Bishop Benson in 1736, and curate at Stonehouse till the next year; from which time he travelled and preached in England and America till his sudden death at Newbury Port, New England, in 1770, in his fifty-sixth year.

XVIII.—THOMAS COLE, and other Fellow-workers with Whitefield. Mr. Cole, who was minister of Southgate Chapel, deeply sympathised with Whitefield's aims and earnestly co-operated with him in his labours in this county. He died while preaching at Nympsfield, in 1742, at the age of sixty-three. Thomas Adams, of Rodborough, Thomas Jenkins, of Stroud, William Hogg, of Painswick, with many others, Clergymen, Nonconformist ministers, and laymen, were actively engaged in the same work.

XIX.—ROBERT RAIKES, the Children's Friend. The Founder of Sunday Schools was born in Gloucester, Sept. 14, 1735. He commenced his good work in 1780, and lived to see it widely approved and adopted. He died suddenly in 1811. The Rev. Thomas Stock and others were his worthy co-workers.

XX.—EDWARD JENNER, the Benevolent Physician. The Jenners are an ancient Gloucestershire family. Edward was born at Berkeley, May 17, 1749. He was apprenticed to a surgeon at Sodbury, and afterwards practised in his native town. There his great discovery of vaccination was made; and the first experiment was tried in 1796. The practice rapidly spread, and Jenner received a variety of honours and rewards. He died 1823. A monument to his memory, erected by public subscription, stands at the west end of the nave of Gloucester Cathedral.

XXI.—BENJAMIN PARSONS, the Friend of the People. North Nibley was the birth-place of this eminent Nonconformist minister. He was born Feb. 16, 1797; was apprenticed to a tailor; was trained for the ministry at Cheshunt College; and became pastor of Ebley Chapel in 1826. There his labours were such as to gain for him the titles of the "Bishop of Ebley" and the "Oberlin of Gloucestershire." His singularly active and earnest life closed Jan. 10, 1855.

XXII.—The late EARL of DUCIE. HENRY GEORGE FRANCIS REYNOLDS MORETON, second Earl of Ducie, was born May 8, 1802. He was a man of remarkable energy and ability, and in many directions exercised a great influence in the county. He died June 2, 1853.

XXIII.—JOSEPH STURGE, the Christian Philanthropist. He belonged to an old Gloucestershire family, and was born at Elberton, August 2, 1793. His life was chiefly spent at Birmingham, where he and his brother carried on an extensive business as corn merchants. His liberality was abounding, and his labours of love varied and numerous. In the great agitation for the abolition of slavery Mr. Sturge was one of the foremost champions of the oppressed negro. The repeal of the Corn Laws, the spread of education, and the prevention of war engaged his sympathy and support. Beloved and honoured, he died suddenly May 13, 1859, in his sixty-seventh year.

XXIV.—JOHN THOMAS, the Indian Missionary. Modern Protestant missions in India owe their commencement to the efforts of this earnest man. He was born at Fairford, and after a medical education became surgeon on a ship of war. He at length settled in Calcutta, and commenced that movement which resulted in the formation of the Baptist Missionary Society and the sending out of Carey, Marshman, and Ward. Mr. Thomas laboured actively for many years, and died in 1801.

XXV.—WALTER H. MEDHURST, and other Missionaries. The son of an innkeeper in Gloucester, Walter Medhurst was apprenticed to a printer, and about 1820 was sent out as missionary printer to Malacca. His career was very remarkable, and the name of Dr. Medhurst shines

brightly on the roll of modern missionaries. He died in 1857. Robert Jennings, Michael Lewis, and Thomas Burchell were contemporary labourers in other parts of the mission field.

XXVI.—WILLIAM CROSS, and other Missionaries. The name of Cross is honourably associated with the Wesleyan Missions in Feegee. He was a native of Cirencester, where he was born in 1797. He died in 1842. Richard Williams of Dursley, by profession a surgeon, went out as a catechist in the ill-fated Fuegian Mission, and perished with his companions in 1851.

XXVII.—HENRY DE WINT BURRUP, and other Missionaries. Mr. Burrup, who was born at Gloucester in 1830, was a student of Pembroke College, Oxford, and after holding one or two curacies, he went out in connection with the "Oxford and Cambridge Mission to Central Africa." In the course of explorations on the Ruo he was seized with fever, and died February 22, 1862. Joseph and Charles Knight, Thomas Browning, and others belonging to this county laboured as missionaries in various parts of the heathen world.

XXVIII.—MAYNARD COLCHESTER, and other Worthies of the Forest of Dean. The Colchester family have been long connected with the Forest district. Maynard, who was born at Westbury-on-Severn, in 1664, was a man of great Christian zeal and benevolence. His name is associated with many of the principal religious movements of the period in which he lived. He died in 1715. The names of many other worthy men, Churchmen and Nonconformists, are found in the annals of this interesting part of our County.

XXIX.—ROBERT OF GLOUCESTER, and other Poets. In addition to the name of the old rhyming chronicler, who lived in the reign of Edward I., there are many more which have been thought worthy of record.

XXX.—JOHN KEBLE, Author of "The Christian Year." Fairford has become widely known as the birthplace of this amiable and gifted man, who was born April 25, 1792. His chief work was published in 1827. He became vicar of Hursley, Hants, where he died on Good Friday, March 30, 1866.

XXXI.—RICHARD OF CIRENCESTER, and other Worthies. Following a brief account of the fourteenth century monk and chronicler, are short notices of men who in various departments have achieved some distinction and left names more or less worthy of remembrance.

Both the former and the present works are in some small measure topographical: had circumstances permitted it would have been a pleasure to have made them more so. Gloucestershire is full of interest. Its natural charms are many and great. Its three distinctly marked divisions present features which, while widely differing from each other,

are all of a pleasing character, each possessing a beauty peculiar to itself. Archæologically it is a rich mine. Its chief city and many of its towns and villages are clustered with historical memories. Mr. John Chalmers Morton, writing from long and intimate knowledge says:—"There is not a county in the island with such variety, whether of geology or landscape, we had almost said of character as well—certainly none more beautiful—none more noteworthy for its natural and artificial features." Paxton Hood has described it as a "minature medallion of England," and on another occasion writes:—"Gloucestershire has many claims on the regard of most Englishmen, whatever may be the peculiarity of their individual sympathies. It is both a mining, manufacturing, and agricultural county. It is the birthplace, or the principal channel, of two of the noblest rivers of England—the Severn and the Thames. It has dark antique shrines, which contain many precious historical associations. It has fine woods and beautiful patches of forest land and scenery. Among the counties of England it has its own distinct and marked individuality."

The charms of natural scenes and the interest of places may be increased by association with remarkable persons. It may, therefore, be hoped that these "Notes" associating many historical facts and many interesting names with our ancient chief city, our towns and villages, our hills and vales, our forests and rivers, may tend to heighten the pleasure which the scenes of nature afford, and to deepen those local attachments, which, though not the highest forms of sentiment, are yet worth preservation and culture.

It is also to be hoped that such sketches may serve other uses. The facts recorded afford abundant proof that mental gifts are limited to no class; that moral excellence is monopolised by no church; and that patriotism is confined to no political party. Genius dwells in the cottage as well as in the mansion. In all churches, and outside all churches, there are good men and true. The ranks of both Tories and Radicals furnish genuine philanthropists and sterling patriots. Illustrations of these truths may well favour the cultivation of a large and liberal spirit, ready to appreciate ability and worth wherever seen.

There are many occasions on which the attention of a biographer is drawn to the contemplation of the mysteries of life and death; and, without intruding into the province of the preacher, he may give expression to thoughts and feelings which facts awaken in his mind. Such reflections, however, seemed scarcely in accord with a series of mere "Notes," and consequently they have been rarely introduced, even in the briefest form. In the endlessly varying situations in which men are placed, and the equally varying experiences they endure, a

thousand problems may be found. Questions which a child may ask, and which, indeed, often come from infant lips, neither divines nor philosophers can answer. Facts which are daily before our eyes receive no solution from the teachings of theology or from the researches of science. These exercises of the mind are likely to become more active as particular individual lives are the subjects of consideration, and the character and career of any one man, rich or poor, are thoughtfully pondered. In every such case there will be found much that is enigmatical; influences, which no human skill can trace; results, flowing from unseen and unknown causes; events, unexpected and inexplicable; facts, clothed with mystery which mortal vision cannot pierce. We now see but darkly, and know but in part. The end is not yet. The present is linked to a future in which, we may reasonably hope, darkness will become light, and the enigmas of time be satisfactorily solved by the revelations and adjustments of eternity. Happy are they "who by patient continuance in well doing seek for glory and honour and immortality," animated and sustained, amidst the trials and mysteries of the present world, by hopes of a brighter world beyond.

GLOUCESTERSHIRE BIOGRAPHICAL NOTES.

BISHOP CARPENTER

AND

OTHER PRELATES.

[1330—1523.]

WHATEVER temporary dignity a Bishop's mitre may confer it does not necessarily secure future fame for its wearer. Many who have filled episcopal thrones have long been forgotten; others survive only as names. Among those who have escaped oblivion and are still deserving of remembrance, may be found some eminent prelates who were natives of this county; and to whom the industrious pen of Fuller rightly gives a place in his list of "Gloucestershire Worthies." His brief and quaint narratives will bear re-producing and shall be given in full, with some further particulars gathered from other quarters.

His first account is of a Cotswolder of the fourteenth century, of whom he thus writes:—

"TIDEMAN DE WINCHCOMBE was born in this County, at the Market Town formerly famous for a rich Abbey, now for plenty of Poore therein. He was preferred first Abbot of Beaulieu, then Bishop of Landaffe, and lastly of Worcester by King Richard the Second's importunity to the Pope, notwithstanding one John Green was fairly elected thereunto. This Tideman was the King's Physician, and very well skilled in that Faculty. He died 1400."

I am obliged by J. H. Hooper, Esq., of Worcester, with the information that Dr. Thomas, in his "History of Worcester Cathedral," published in 1736, states that there were at that time on the floor of the nave several large marble grave-stones without inscriptions, the largest of which, below the steps into the choir, had on it the impression of a mitre and crozier, and was said to lie over the tomb of Bishop Tideman de Winchcombe. In Green's "Antiquities of Worcester," however, this grave-stone is mentioned as one of those which had been since removed.

The Cotswold parish of Chedworth, long famous for its fine woods, has become more widely known by the accidental discovery on its northern side of the site of a large Roman villa, in 1864. The remarkable remains thus found, and which are now carefully preserved by the taste and liberality of the Earl of Eldon, attract archæologists and sight-seers from all parts. This interesting spot is, however, generally reached without passing through the village, which is one of the most picturesque on the Cotswolds, and is to be found in a long, green, and fertile valley on the west side of the old Foss-road, four miles from Northleach and seven from Cirencester. On either side are points from which it can be seen in its entire length, and with its ancient towered Church of St. Andrew, at the Upper End; its square-built high-roofed chapel on Pancake Hill, at the Lower End; its farm-houses, cottages, fields, orchards, gardens, and winding roads and paths; and its tiny rill trickling on its way to join the Coln near Foss Bridge, it presents many a pleasing view. This beautiful locality was the birth-place of another Prelate, who, like Tideman de Winchcombe, derived his surname from the place of his nativity.

"JOHN CHEDWORTH was born in this county, and bred in King's Colledge, in Cambridge, being the third scholar that came thereinto by election from Eaton Schoole, though some (I confesse) for a short time make him admitted in Merton Colledge in Oxford. He afterwards was the third Provost of

King's Colledge, possessing the place six years, till he was elected Bishop of Lincoln. He was joynd in Commission by King Henry the Sixth with Bishop Wainfleet of Winchester, to revise and regulate the Statutes of Eaton and King's Colledges. He sate Bishop about eighteen years ; and dying 1471, lies buried in his own Cathedral, under a marble monument."

Of this monument the Dean of Lincoln courteously furnishes the following information :—" All that remains is the stone itself; the magnificent brass figure of the Bishop having been torn off by the Cromwellian soldiers. The matrix, however, clearly shows that he was represented in Episcopal vestments, mitre and chasuble, etc., and with a pastoral staff in his hand. His figure was surrounded with small figures of angels and coats of arms. The stone lies in the Choir of Angels, behind the High Altar, on the north side, adjoining the Chantry chapel of Bishop Flemmyng. His inscription is given in Browne Willis' 'Cathedrals,' page 57."

The next name takes us to the south western extremity of the county, into a locality of great natural beauty and one rich in archæological interest—the parish of Westbury-on-Trym, adjoining that of Clifton, and situated on the north side of the Avon within three or four miles of its confluence with the Severn.

"JOHN CARPENTER was (as my author [Godwin] rationally collecteth) born at Westbury [on Trym], in this county; bred in Oriall Colledge, in Oxford, whereof he became Provost, and Chancellor of the University; thence preferred Prefect of St. Anthonies, in London, and at last Bishop of Worcester. He was so indulgent to Westbury, the place of his nativity, that of a *mean* he made it a *magnificent convent*, more like a *Castle* than a *Colledge*; walling it about with *Turrets*; and making a stately *Gate house* thereto. He had a humorous intent to style *Himself* and *Successors* (in imitation of *Bath* and *Wells*) Bishops of *Worcester* and *Westbury*; which *Title* (though running cleverly on the tongue's end) never came in

request, because therein *impar conjunctio* the matching of a Collegiate and Cathedral Church together. He died A.D. 1475, and was buried in his native town of Westbury. His tomb since his death (I will use my Author's words, hoping their ignorance, if alive, understands no Latine): 'A stolidis quibusdam nebulonibus pudendum in morem mutulatur.' As for the Colledge of Westbury, it is the inheritance of the right worshipful and hospitable house-keeper, Ralph Sadler, Esquire; and was, in these Civil Broils, unhappily burnt down; though those who esteemed themselves judicious in war, apprehended neither necessity thereof, nor advantage thereby."

For more than two centuries the monument remained in the defaced and desecrated condition to which Fuller alludes. It is satisfactory to record its restoration. A gentleman at Clifton, who has recently visited the church, kindly supplies the following information, some of which was obtained from the back of a picture hanging in the vestry. After describing other parts of the building he says "There are several good perpendicular windows; the largest, in the east end of the Canynge Chapel, beneath which is the recumbent effigy of Sir R. Hill, girt in knightly armour. But on the north side of this chapel, flanking the chancel of the church, is an enclosed tomb roofed with polished Purbeck, upon the ridge of which lies a sculptured crozier. This is the work of the Fellows of Oriel; and peering within and between the rich traceries of the Bath stone railing there can be descried a gaunt skeleton with immense Roman nose, high chest, and concave continuation. It is the effigy of John Carpenter: originally it lay exposed upon a loftier base above his tomb; and on the sides of this base were frescoes pourtraying incidents in the removal of the body from a temporary resting place to its present place of sepulture. These long ago disappeared, and their very base has now been taken down, so that the effigy lies much nearer the chapel floor than before."

"The Latin inscription on the restored tomb is in

exasperating ecclesiastical black lettering. It describes Carpenter as Professor of Theology at Oxford, and Chancellor of Oriel College ; also as having been bishop of this church thirty-three years. ‘On account of his piety,’ it adds, ‘this monument was restored by the Provost and scholars of Oriel, A.D. 1853.’

“A mortuary chapel in which the body was buried was discovered underneath the chancel during the restoration of the church in 1851.

“The Benedictine Monastery or College of Westbury, which was founded in the commencement of the 9th century, was rebuilt in 1447 by Bishop Carpenter and William Canynge, the latter becoming its first Dean after its reconstruction.¹ All the buildings were standing in the reign of Charles I., but were burnt down by order of Prince Rupert during the war.”

Mr. Taylor, of the Bristol Museum, in a paper read before the Bristol and Gloucestershire Archæological Society in April, 1883, after mentioning that “when the province of Wiccia was allotted to Worcester by Æthelred, King of Mercia, it embraced not only nearly the whole of Worcestershire and part of Warwickshire, but all Gloucestershire on the east side of the Severn, including Bristol,” points out that Westbury was the site of a religious house as early as A.D. 794. He then shows that Oswald, successor to Dunstan in the See of Worcester, began a movement for the re-establishment of the Benedictine order in England, by “planting in the sequestered valley of Westbury a colony of twelve monks from Fleury. So much favour did Westbury find in the eyes of King Edgar that he ordered more than forty monasteries to be constituted after the same model. . . . About the end of the 13th century the house was changed into a College of Dean and Canons by Bishop Carpenter, who ordained that himself and each successor should be styled ‘Bishop of Worcester and Westbury.’”

The chief town of the Cotswolds—ancient and historical

Cirencester, which Fuller calls by its old and familiar name Cicester—furnishes the fourth Bishop on this list, who is thus sketched :—

“ THOMAS RUTHALL, born at Cicester, in this county ; bred in Cambridge, where he commenced Doctor of the Laws, was by King Henry the Seventh, for his great abilities, preferred to be Bishop of Durham. King Henry the Eighth made him of his Privy Council, notwithstanding the hatred which Cardinal Wolsey bare unto him. It happened King Henry employed him as a politick person, to draw up a *Breviate* of the *State* of the *Land*, which he did, and got it fairly transcribed. But it fell out that, instead thereof, he, deceived with the likeness of the *cover* and *binding*, presented the King with a Book containing an Inventory of his own Estate, amounting to an *invidious* and almost *incredible* summe of *One hundred thousand pounds*. Wolsey, glad of this mistake, told the King ‘ he knew now where a *masse* of money was, in case he needed it.’ This broke Ruthall’s heart, who had paid the third part of the cost of making the Bridge of New-Castle over-Tyne, and intended many more Benefactions, had not death (1523) on this unexpected occasion surprised him.”

Another version of the story is, that “ Henry having sent Wolsey for the royal estimate, the servant who was to fetch the book, by mistake delivered the Bishop’s; and the Cardinal, though he was apprised of the error, being jealous of the prelate, presented it to the King.” Wolsey was at this time supreme at Court, with “ his blushing honours thick upon him.” He had long borne some hatred to Ruthall, and having hastened his death, the wily Cardinal succeeded to his bishopric, probably imagining the diocese to be a mine of wealth which he could profitably work.

However Ruthall had heaped up his riches, which were so great as to make him one of the wealthiest subjects in the kingdom, he seems to have been liberal in their use. An escutcheon bearing his arms is found among those of the benefactors whose munificence helped to re-build the nave

of the fine parish church of his native town, in the early part of the sixteenth century. Leland, referring to this circumstance, says :—" Ther is nowe but one Paroch Chirch in al Cirecester ; but that is very fayre. The body of the Chirch is al new worke, to which Ruthall, Bishop of Durhand, borne and brought up yn Cirecestre, promised much, but, preventid with deth gave nothing." It is likely Leland is in some error, as the work was probably accomplished before the Bishop's death ; and the presence of his escutcheon implies that he was a benefactor.

Dr. A. S. Farrar, Canon of Durham, kindly informs me that there is no monument of Ruthall in Durham Cathedral. Curious mementoes of him are found in the Castle Chapel (the old Palace), where on two ends of pews his arms are carved, and the sculptor, copying from a seal, has forgotten to reverse them. His arms are also carved on those parts of the Bishop's Palace at Auckland which now form the servants' hall and dining room, these portions of the building having been erected by him.

NOTE.

1.—Among the numerous bequests in Canynge's will to the church and college of Westbury are the following :—"To the six priests of the new chapel, lately founded in Westbury by the venerable father in Christ and Lord John, Bishop of Worcester, iijs. iiijd. apiece, to pray for testator's soul. To each of the six poor almsmen and six poor widows of Westbury, lately founded by the said bishop, xijd. To the fabric of the church, xis." The late Mr. G. Pryce, of the Bristol Library, published in 1854 memorials of the Canynge family, in which he sets forth their claim to be regarded as the founders and restorers of Westbury College ; but the will of Dean Canynge plainly attributes the work to Bishop Carpenter.

JOHN WINCHCOMBE,

ALIAS

JACK OF NEWBURY.

[1461—1520]

WITH the ancient town of Winchcombe, beautifully situated by the little river Isborne, in a dale on the north-western side of the Cotswolds, some notable names and events are associated. An early British settlement, it became a Roman station, and then in the early Saxon period rose to such importance as to become the capital of the Mercian Kingdom, and, according to tradition, the residence of its Kings. It found such favour in the eyes of King Offa that he made it the site of a nunnery which he founded A.D. 787. This institution, which was of the Benedictine order, appears to have worked so badly that it was abolished by King Kenulf; and the Black Nuns gave place to three hundred monks, for whom a stately abbey was founded in 811. Abundant provision was made for their wants, the royal founder endowing the Abbey with the manors of Sherborne, Stanton, Twyning, Cow Honeybourne, Snowhill, Charlton Abbots, and some others. Within its walls he found his last resting place in 822, of which an ancient Saxon manuscript thus sings:—

“ After his death he was there buried and still he lies there,
In the Abbey that yet stands that he himself set there,
Great city was Winchcomb then, and rich enough,
Of all that half in England as far as his land went.”

The same document describes the life and death of his son and successor Kenelm, an infant seven years of age, murdered at the instigation of his sister, who usurped the Government. The mangled body of the child, said to have been miraculously discovered, was brought with solemn pomp and laid to rest near the grave of his father.

The prosperity of the town seems to have continued long after the Norman conquest, its extent being considerable, and its trade flourishing; while in the course of its history, and that of the district of which it is the centre, many events of great interest have occurred, and some important characters have figured.

The source from which the foregoing facts have been gleaned, is a magnificent volume, entitled, "Annals of Winchcombe and Sudeley," published in 1877. The compiler of this remarkable book, Mrs. Dent, of Sudeley Castle, evidently engaged in her task as a labour of love, sparing neither research nor cost to render her history complete and interesting. Numerous engravings—plain and coloured—illustrate its contents, which consist of historical facts and curious legends, gathered from a variety of sources, national and local; and presented with singular clearness and charm of style.¹

One of the chapters of this rich contribution to our county history is devoted to a sketch of JOHN WINCHCOMBE, *alias* JACK OF NEWBURY. The earliest account we have of this worthy was written by Delaney, and first printed in Black Letter, in 1596. It bears the title of "The Pleasant History of John Winchcomb, in his younger years called Jack of Newbury, the famous and worthy Clothier of England, declaring his Life and Love, together with his charitable Deeds and Great Hospitalities, and how he set continually five hundred poor people at work, to the great benefit of the Commonwealth; worthy to be read and regarded." The popularity of the work was so great that it was for "the fourteenth time imprinted" during the life of its author. It is from its pages that Mrs. Dent has prepared her narrative, so admirably epitomising some of the contents as to render portions of her account preferable for quotation to the original history.

In the reign of Edward IV., but in what year we know not, John Smallwood was born at Winchcombe. Particulars of his family are not given, nor are there any records of his

early life or education. While yet a youth, he left his Cotswold home for the Berkshire town of Newbury, where he became apprentice to a clothier, who carried on a prosperous business, and who, perhaps, had made acquaintance with the Smallwood family on his wool-buying visits to the Winchcombe district. It was at this time probably that John received the name of Winchcombe by being called after the town from which he had come. Many such instances may be cited. A yeoman family in Berkeley Vale obtained their present name in this way. Some generations back one of their ancestors crossed the Severn, and for a time lived on its western side. There he became known not by his proper name, but by that of his native village. This name he readily accepted, and his descendants bear it at the present day. It is easy to imagine that the young apprentice would prefer Winchcombe to Smallwood, and willingly adopted the new surname.²

Delaney's story is divided into ten chapters, the first of which tells of John's "Love and pleasant Life."

The lad seems to have been one of the right sort—active, intelligent, industrious and faithful, and soon gained the good opinion of his master. Hearty and genial, he won the esteem of his fellow-workmen, and also became a general favourite in the town with rich and poor, old and young. Although somewhat overfond of company, he was most careful to avoid excess so as never "to be overcome in drink"; and while "behaving himself with honest mirth," yet "his good government and discretion were noted of the best and substantialist men of the town." Both his character and manners qualified him for superior society, and although only an apprentice he was welcomed into the company of gentlemen—one of many instances that pleasing manners and right principles seldom fail to gain a young man good friends.³

On the death of his master, which seems to have occurred before or soon after the expiration of Winchcombe's apprenticeship, the widow found John a valuable help, and

gladly placed the working department of the business under his superintendence. She was not mistaken in her estimate of his diligence and fidelity. For three years everything prospered under his hand, and his grateful mistress felt that the services of such a discreet and industrious servant called for some special acknowledgment. But how should her gratitude be expressed? This, perhaps, had been long settled in her own mind. Though not so young as she once was, she was still comely, and as head of a flourishing establishment and the holder of a good social position, she was sought in marriage by some well-to-do suitors; a tanner of Wallingford, a tailor at Hungerford, and the parson of Speenhamland; all men of good repute, who deemed her hand a prize. Would not her worthy foreman deem it so too? It should be his—a reward for his faithful services; such was the widow's reasoning and resolve.

As yet she knew nothing of John's mind; but the tact of a shrewd widow was called into exercise, and the force of a strong will was at hand. On this most important and delicate subject she now took him into confidence, gravely consulting with him about her numerous suitors. Finding some reasons for refusing each and all, she gave many hints of her preference for himself. John, however, kept his own counsel, and feigned not to see her drift. She then related to him a pitiful dream in which she had found her heart bleeding in her hand, and a hog rustling among the looms; from which she awoke "all in a sweat, and very ill and groaning, so that he must needs have heard her." But his sound slumbers had been undisturbed by her distress, and he seemed dense to this pathetic appeal for sympathy.

These unsuccessful advances called for a change of tactics. "Then for a week she became wondrous sad, and was in nowise cheered by seeing her man John give a pair of gloves to a buxom maid at Bartholomew fair, who modestly returned the fairing with a kiss. Then she invited her lovers to supper,—the tanner, the tailor, and the parson,—at which John

was serving man. After supper they in turn renewed their offers, but she refused them all; the tailor, because he was too late, she was already promised; the tanner she would like to see wed, but not to herself; the parson, because parsons were only newly allowed to have wives, and she would have none of the first head. So they departed. John, unlike Othello, even upon that hint, spake not; though in his own mind he had resolved not to lose so great a prize. Next morning she ordered him to carry a link before her into church, where priest, clerk, and sexton were awaiting her. But there was no bridegroom; and, after waiting some time, feigning to be very angry at his non-appearance, said she would stay no longer, and bade John put aside the link and give her his hand, as she would be wed to none other than him." Married they accordingly were, and on their return home "John entertained his Dame with a kiss; which the other servants seeing thought him something saucy."

But it was an ill-assorted match. Great disparity in age is not favourable to matrimonial happiness. The unequally yoked widow and her young workman did not pull well together. A change for the better fortunately came, resulting, according to the tale, from singular circumstances:—"The dame was too fond of gossip and gadding about to please her steady mate, who would gently remonstrate with her; but this she did not take in good part, thinking he who had been her servant had now no right to act as master. An event soon occurred which, though ludicrous in itself, caused them to be better friends. The dame, according to custom, being out one night very late, her husband shut the doors and went to bed. About midnight she came home and knocked for admittance; he went to the window and told her to go away and find a bed at the constable's: she ought to take a lesson from the spider, the frog, and the fly, which always returned home at nightfall. In a very humble tone she again begged admittance, promising the like should never occur again. At length, moved with pity, he slipped on his shoes, went down

in his shirt, and opened the door. When she entered and he was on the point of re-locking, she said, very sorrowfully, she had dropped her wedding ring outside, and implored him to help her to find it with a candle; he fell into the snare, and while looking for the ring, which was not there, she locked the door, took the key upstairs, and went to bed. It was then his turn to stand out in the cold and beg for admittance, while she stood at the casement, and pretty well repeated his own words—then, hoping it would be a warning to him in the future, cried ‘Catch—there’s the key; come in at thy pleasure, and go to bed to thy fellows, for with me thou shalt not lie to-night.’ Next morning she rose betimes, merrily made him a caudle, and bringing it to him, wisely effected a happy reconciliation. ‘I tell you, husband,’ she said, ‘the noble nature of women is such, that for their loving friends they will not stick like the pelican, to pierce their own hearts to do them good. And therefore, forgiving each other all injuries past, having also tried one another’s patience, let us quench these burning coals of contention with the sweet juice of a faithful kiss, and shaking hands, bequeath all our anger to the eating up of this caudle.’ ‘Her husband,’ Delany says, ‘courteously consented, and after this time, they lived long together in most godly, loving, and kind sort, till at the end she died, leaving her husband wondrous wealthy.’”

Winchcombe, thoroughly established in his new position, and prosecuting his business with great success, was widely known in the district by the familiar but distinguishing title of Jack of Newbury; and on the death of his wife he might, it is said, “have mated with any lady in the land.” The object of his choice was, however, not far to seek, being found under his own roof. As for his first wife he had married his mistress, for his second he resolved to take one of his own servants, “whom he had tried in the guiding of his house a year or two; and knowing her to be careful in her business, faithful in her dealing, and an excellent good housewife, thought it better to have her with nothing, than some other

with much treasure." In addition to this she was of "very comely personage, of a sweet favour, and a fair complexion." John's proposals were taken kindly, but the maid "would do nothing without consent of her parents," who were poor but worthy people living at Aylesbury. This was soon obtained, and the happy event duly came off. The description of the wedding procession is exquisitely pretty and poetical. The narrative says:—

"The marriage day being appointed, all things were prepared for the wedding, with royal cheer; and most of the lords, knights, and gentlemen thereabouts were invited. The bride being attired in a gown of sheep's russet, and a kirtle of fine worsted, her head attired with a billiment of gold, and her hair, which was yellow, hanging down behind, curiously pleated according to the manner of those days, she was led to church between two sweet boys, with bride laces and rosemary tied about their silken sleeves; the one was son to Sir John Parry, the other to Sir Francis Hungerford. A bride-cup of silver, gilt, was carried before her, wherein was a branch of rosemary, gilded, hung about with ribbons of all colours; and next followed musicians, who were playing; after the bride came the chieftest maidens of the country, some carrying great bride cakes, and others garlands of wheat, curiously gilded, passing in this manner unto the church."

The ceremony was followed by a great banquet "where was no want of company or good cheer, and no lack of melody. The wedding endured ten days, to the great relief of the poor who dwelt all about." Contrasts between first and second weddings are commonly striking, but seldom more so than on this occasion.

On the invasion of the northern counties by the Scotch army, under King James, in 1514, while Henry VIII. was in France, there was a call for men and arms to repel the invaders. Winchcombe was commanded to "set out" six men, and to meet the Queen in Buckinghamshire, where she was raising a great force. His response was full and prompt.

“In a short time he had made ready fifty tall men, well mounted, in white coats, and red caps, with yellow feathers, and Demi-lances in their hands ; and fifty armed men on foot, with pikes, and fifty shot, in white coats ; also every man so expert in handling of his weapon, as few better were found in the field ; himself, likewise in complete armour, rode foremost of the company, with a lance in his hand, and a fair plume of yellow feathers in his crest.”

The advance of the Queen's army was rendered unnecessary by tidings of the defeat of the Scots at Flodden Field ; but Winchcombe received especial and high commendation from her Majesty, who in the distribution of gifts and rewards, put a rich chain of gold about the patriotic clothier's neck.

A few years later, Henry VIII. and his Queen went through Berkshire, and were magnificently entertained by Winchcombe at his own house in Newbury. Banquets were prepared for the royal party in a great hall, and also in fair and large parlours ; that in which the King and Queen dined being hung about with goodly tapestry, and having the floor covered with blue broadcloths instead of green rushes. These cloths, which were of the finest wool, and valued at a hundred pounds each, were afterwards given to the King. “The good wife of the house, with threescore maidens attending on her, presented the King with a bee-hive, most richly gilt with gold ; the bees therein were also gold, curiously made by art, and out of the top of the hive sprung a flourishing green tree, which bore golden apples, and at root thereof lay divers serpents seeking to destroy it, whom Prudence and Fortitude trod under their feet,” holding in their hands a poetical inscription conveying some useful political hints to his Majesty. The weavers at their looms and the women at their spinning sang songs for the visitors' delight, and Henry exclaimed, “Well sung, good fellows, light hearts and merry minds live long without grey hairs.” On leaving this hospitable house the King would have knighted his loyal

entertainer, but this honour Winchcombe declined, begging to be let rest in his russet coat, a poor clothier to his dying day. The Queen, however, greeted the good wife at parting with a "princely kiss," and in token of remembrance gave her a most precious diamond set in gold and encircled with six rubies and six emeralds.

Restrictions on commerce brought troubles then as well as in later times. "The clothiers of Berkshire and other counties were suffering greatly at one time from the suspension of traffic with merchants of other countries. For this, blame was attached to Cardinal Wolsey, then Lord Chancellor, and when the King received John Winchcombe's gift of the golden beehive, he meaningly willed the Cardinal to look thereon, commanding it should be sent to Windsor Castle. In their difficulty John invited deputies from all parts to join him in London; then, one day when the King was walking in St. James's Park, they all fell on their knees and implored him to redress their grief. The petition was handed to the Cardinal, who ordered all the clothiers to be imprisoned. In four days, however, they were released: they gained their desire, and in a short time clothing was again flourishing, with plenty of work found for the poor."

Statesmen are slow to learn that honest traffic should be held in no fetters; and that every part of the world should be an open mart for the good gifts of God and the useful products of man.

"Against his will," we are told, "Winchcombe was chosen Burgess for the town of Newbury, in the Parliament house." It was a position which his business knowledge, good sense, and public spirit well fitted him to fill. On his elevation to this honour and, probably, in anticipation of his wife's appearance at Court, he proposed certain changes in the lady's style of dress, which she, with feigned reluctance, blushing adopted, donning a French hood, silk gown, and gold chain and bracelets.

One of the chapters of the story relates "how a draper

in London, who owed Jack of Newbury much money, became bankrupt, whom Jack of Newbury found carrying a porter's basket upon his neck ; and how he set him up again at his own cost ; which draper became an Alderman of London." Winchcombe had been counselled to do as other creditors had done, and cast the unfortunate debtor, one Randel Pert, living in Watling Street, into prison. This he refused to do, shrewdly and generously saying : " If he be not able to pay me when he is at liberty, he will never be able to pay me in prison ; and therefore it were as good to forbear my money without troubling him, as to add more trouble to his grieved heart, and be never the nearer. Misery is trodden down by many, and once brought low they are seldom or never relieved ; therefore he shall rest for me untouched, and I would to God he were clear of all other men's, so that I gave him mine to begin the world again."

While the poor bankrupt lay in prison, his wife, " who before for daintiness would not foul her fingers, now worked hard as a char-woman in rich men's houses," to support her young children. Pert on his release became a street porter, in which condition he was discovered by Winchcombe, who had come up to London in time for the meeting of Parliament. The generous creditor took him in his ragged garments to a scrivener's and obtained from him " a bill of his hand " for the five hundred pounds debt, to be paid when he should become Sheriff of London ! Then supplying his present wants, he arranged for another interview early next morning, when he clothed him in " a fair suit of apparel, merchant-like," and furnished him with a thousand pounds' worth of cloth to re-commence business. The result was satisfactory, for " in the end Pert became so wealthy that while Mr. Winchcombe lived he was chosen Sheriff, at what time he paid five hundred pounds every penny, and after died an Alderman of the city."

The last chapter tells a strange romantic story of the marriage of one of Winchcombe's serving maidens to Sir

George Rigley. Rigley, whose "valour far surpassed his wealth," was for some time hospitably entertained at Winchcombe's house, where, under promise of marriage, he basely seduced one of the maids; and then left for London. Winchcombe, on becoming acquainted with the facts, was justly indignant, and fully resolving that the promise of marriage should be fulfilled, he succeeded in bringing it about by a stratagem. To make matters more smooth he dowered the bride with a hundred pounds, and invited husband and wife to dwell at his house for two years; where they remained till the King, approving the course which Winchcombe had taken, gave Sir George some appointment for life.

Some other portions of Delaney's narrative, while interesting as illustrative of the times, are often coarse and offensive in their details; and undeserving of the space they occupy in the book.

We have no particulars of Winchcombe's last days. He must have been a man of vigour when he marshalled his men for war, and could not have been far advanced in life when he died six years after. Even dating his birth from the first year of Edward IV., 1461, he would not have been sixty at his death.

In his will he described himself as "John Smalwode the elder, als John Wynchcombe," and over his tomb in Newbury Church his descendants placed a brass inscribed with the words:

Off you charitie pray for the soule of John Smalwode als Wynchcom
and Alys hys wyfe. John dyed the xvth day of February, Ao dni.
MCCCCXIX.

To this brief account we cannot do better than add the quaint sketch of our hero which Fuller gives in his "Worthies of England."

"John Winscombe, called commonly Jack of Newberry, was the most considerable clothier (without fancy and fiction) England ever beheld. His looms were his lands, whereof he kept one hundred in his house, each managed by a man

and a boy. In the expedition to Flodden Field against James, King of Scotland, he marched with an hundred of his own men (as well armed, and better clothed, than any) to show that the painfull to use their hands in peace, could be valiant, and imploy their armes in war. He feasted King Henry the Eighth and his first Queen Katharine at his own house, extant at Newberry at this day, but divided into many tenements. Well may his house now make sixteen clothiers' houses, whose wealth would amount to six hundred of their estates. He built the church of Newbury, from the pulpit westward to the tower inclusively; and died about the year 1520, some of his name and kindred of great wealth still remaining in this county."

"His memory," says another old biographer, "has been so effectually respected by his fellow-townsmen that an inn at Newbury still bears his name." This is still the case: the "Jack" being a well-known hotel.

The late Canon Kingsley, who doubtless found in such a character much to admire, speaking of him in an Archæological meeting at Newbury, referred to his Gloucestershire birthplace. Some inquiries were thus originated which led to the discovery of the following entries in the ancient parish register of Winchcombe:—

"Anno Dni, 1539.

Junii 28. Robertus filius Johannes Smallwode, sepult.

Anno Dni, 1541.

Novembris 27. Margareta Smawlwode. purific." 4

It is probable that Robert was a son or grandson of our worthy, and these records seem to show that his family kept up the connection with his native place. Of his oldest son, John, the "History of Newbury" makes honourable mention to the effect that in 1549 he had a grant of arms, "for that he was well worthye from henseforth to be in all places of honour and wourshippe amonges other noble parsons, accepted and reputed into the nnumber of and company of auncient gentell and nobell men." He purchased the manor

and advowson of Bucklebury, and some 5,000 acres of land in that and the neighbouring parish.

Mrs. Dent's account is illustrated by a fine portrait copied from an original painting by Holbein, of which Mrs. Dent says:—"It is generally supposed to represent John Winchcombe, the founder of the family; but as he died in the year 1520, it doubtless represents his eldest son, 'John Winchcombe,' the date on the picture, 1550, being the year after the latter received his grant of arms, and was raised to the rank 'of gentell and nobell men.' The arms painted on the left hand corner of the portrait appear a further corroboration. On the top of the picture are the words:

In Respect of Things Eternall
This is Veari Vayne and Mortall.

and underneath:

Spend Well Thi mortal Life Therefore
That Thou Maist Leve for Evermore."

The family flourished through several generations, and made many noble alliances. The last heir, who was created a Baronet by Charles II., died in 1703; and with him the male line is said to have become extinct. Frances, his eldest daughter, was the wife of Viscount Bolingbroke. Elizabeth the second died young, and was lamented by the poet Phillips, as leaving "this toilsome world in beauty's prime." Maria, the youngest, married in 1699, Robert Packer, of Shillingford, and their daughter became wife of Dr. Hartley, a physician of Bath, whose great-grandson, the late Winchcomb Henry Howard Hartley, Esq., D.L.J.P., of Lye Grove, Old Sodbury, was the possessor of the picture to which reference has been made, and the proprietor of the family estates at Bucklebury and Donnington. This gentleman died in 1881, and the property is inherited by his nieces. The name of Winchcombe is, however, still borne by a Gloucestershire family claiming to be descendants of our worthy.

"Jack of Newbury," it has been well said, "deserves to be enshrined in local history as a Gloucestershire celebrity."

His life is not without its lessons. In many points it affords instruction and example; and on the tomb of John Winchcombe might have been honestly written—

“A man of judgment, will, and heart,
Fulfilling well his every part :
A servant good, a master just :
A man whose word all men could trust :
One—of whose sort could more be found—
More smoothly would the world roll round.”

NOTES.

1.—Since the publication of these interesting “Annals,” another name has been added to the list of departed worthies of the locality, by the death of John Coucher Dent, Esq., J.P., of Sudeley Castle. This gentleman, by his private and public virtues, had secured the highest esteem of those among whom he had lived for more than thirty years. He died March 25, 1885, aged 65 years.

2.—The following are some of the Gloucestershire surnames derived from places in the county :—Awre, Berkeley, Cam, Dowdeswell, Dymock, Kingscote, Longney, Stinchcomb, Stroud, Tuffley, Twynning, Washbourne, Winstone, Witcomb.

3.—Another instance of self-restraint may be mentioned. More than a hundred years ago a Gloucestershire youth was filling some situation in London, and was much exposed to the many evil influences which surround young men in the metropolis. Passing along the streets one day, he saw a device representing a pair of compasses, between the extended feet of which were the words “Keep within.” He pondered the advice thus quaintly conveyed, and firmly adopting “Keep within compass” as a rule of life, he successfully resisted temptations to all excess. In course of time he obtained a most respectable public appointment in Gloucester, where he resided many years highly esteemed as an excellent and useful man.

4.—The first of these entries dates from the earliest year of the register.

BISHOP FOX.

[1492—1538.]

OF all the Gloucestershire prelates whom Fuller enters on his roll of “Worthies,” the one whom he most delighteth to honour is EDWARD FOX, who had evidently won his favour by the part he took in the great Reformation. Commenting on the old proverb “You are a man of Dursley,” which he takes in an uncomplimentary sense, he says, “Sure I am, there was a *man of Durseley*, who was a *man of men*, Edward Fox by name, a right godly and gracious Prelate, of whom hereafter.” His further account is as follows :—

“Edward Fox was born at Duresley in this County ; bred first in Eaton, then in King’s Colledge in Cambridge, whereof he was chosen Provost, which place he kept until his death. He was afterwards Almoner to King Henry the Eighth. He first brought Doctor Cranmer to the knowledge of the King ; which Doctor first brought the King to the knowledge of himself, how he stood in matter of marriage with the widow of his brother.”

“This Doctor Fox was after Bishop of Hereford, and was (saith my Author) [Godwin] ‘Reformationis Ecclesiasticæ illius tempore cœptæ clanculum fauta.’ Let me adde, he was the principal Pillar of the Reformation, as to the *managery* of the politick and prudential part thereof : being of more *activity* and no less *ability* than Cranmer himself. Martin Bucer dedicated unto him his ‘Comment on the Gospels’ ; yea, this Bishop wrote many Books, whereof that “*De differentia utriusque Potestatis*” was his master-piece. He

was employed by the King on several Embassies into France and Germany; and died, to the great loss of God's Church, May 8, 1538."

Of Fox's birth and parentage we can give no particulars. He was, no doubt, born in the last decade of the fifteenth century. The parish register of Dursley, dating only from 1566, can supply no information of himself or his ancestors. The name is common in this county as in other parts of England, and has been borne by many notable characters. Nothing is known of his early life but that after being at Eton he was admitted scholar at King's College, Cambridge, 15th March, 1512. Of this College he became Provost in 1528. Three years later he was made Archdeacon of Leicester, and in 1533 Archdeacon of Dorset. It is as Chief Almoner to Henry VIII., which office, including that of Chaplain, he appears to have filled while holding his other appointments, that he first figures in history. He had been introduced to Court by his uncle; and both Henry and Wolsey seem to have soon discovered qualities in him fitting him for places of trust and the transaction of delicate and difficult affairs.

Towards the end of 1526, Wolsey, who had set himself to effect the divorce of Henry from Catherine, appeared before the King with Longland, Bishop of Lincoln. "Most mighty Prince," said Longland, who was the King's confessor, "You cannot, like Herod, have your brother's wife. I conjure you, as having the care of your soul, to submit the matter to competent judges." "Henry consented," says D'Aubigne, "and perhaps not unwillingly." Fox, Pace, Dean of St. Paul's and Wakefield, Professor of Hebrew at Oxford, were accordingly commissioned to study the passages in Leviticus and Deuteronomy which relate to marriage with a brother's wife. The disputed matter was not readily settled. Ecclesiastical conferences were held; foreign bishops were consulted; conflicting opinions were expressed. The King resolved to bring the discussion to an end by an application to Pope Clement for a divorce. The first embassy failed, and

Henry and Wolsey attributing the failure to the ambassadors' want of firmness and skill, fixed upon Fox and Stephen Gardiner for a further attempt. Gardiner was the Cardinal's secretary, and D'Aubigne describes him as "In small the living image of his master." "Edward Fox, the Chief Almoner," he adds, "was a moderate influential man, a particular friend of Henry's and a zealous advocate of the divorce. Fox was named first in the commission ; but it was agreed that Gardiner should be the real head of the embassy."

The Pope, who had but recently escaped from imprisonment under Charles V. of Spain, was at the miserable town of Orvieto, and there the English envoys found him on March 22, 1528. Their mission was but partially successful. Gardiner's boldness and freedom of tongue would have made matters worse but for the discretion of Fox, whose modes of proceeding did not belie his name.¹

Having at length obtained a sort of conditional bull addressed to Wolsey, Fox returned to London with the document, while Gardiner remained to carry on further operations if necessary. Fox's return was an event of great moment. The King, Anne Boleyn, Wolsey, and the whole nation were waiting to hear his report. Henry was well pleased, but the Cardinal was not. The Pope's letter was not to his mind ; but by a crafty device, to which Fox was a party, he obtained another copy with interpolations which Gardiner managed to foist in. Even this was not sufficient, and the controversy continued on the old lines.

Fox, whether righteously or unrighteously we do not now inquire, was zealous for the divorce, and did all he could to bring it to pass. At length, in a singular way, he was the means of rendering unexpected aid. Wolsey had been introduced to the King by Richard Fox, Bishop of Winchester, and now Edward Fox was destined to introduce to the same monarch one whose influence was to be as great as that of the Cardinal, and whose name was to become as widely known.

Henry, sometime in 1529, had been taking his pleasure at Woodstock, and in returning to Greenwich stopped for a night at Waltham Cross. Fox and Gardiner, who were with him, were lodged at the house of a gentleman, where they met an old acquaintance—Dr. Thomas Cranmer, of Jesus' College, Cambridge. Cranmer had been driven from the University by the plague, and was seeking safety with his friends in the country. At the supper table the divorce question was discussed, and the Cambridge doctor suggested a new mode of settling it. D'Aubigne thus gives the conversation:—
“The almoner and the secretary asked the doctor what he thought of the divorce. ‘You are not in the right path,’ said Cranmer to his friends; ‘you should not cling to the decisions of the Church. There is a shorter and surer way which alone can give peace to the King’s conscience.’ ‘What is that?’ they both asked. ‘The true question is this,’ replied Cranmer, ‘*What says the Word of God?* . . . Discontinue these interminable Roman negotiations. When God has spoken man must obey.’ ‘But how shall we know what God has said?’ ‘Consult the Universities; they will discern it more surely than Rome.’”

The next day, having arrived at Greenwich, Fox and Gardiner lost no time in reporting this matter to the King. “Dr. Cranmer,” said Fox, “whom we met at Waltham yesterday thinks that the Bible should be the sole judge in your cause.” Henry caught at this, exclaiming “Mother of God! (this was his customary oath) this man has the right sow by the ear.” Cranmer was immediately sent for, and his life at Court began.

The results are well-known. Henry professed to be satisfied as to the course he should pursue, and taking the law into his own hands he married Anne Boleyn in 1532, and set the Pope at defiance. In March the next year, Cranmer was consecrated Archbishop of Canterbury; and in May following (the Convocation having declared the King’s marriage with Catherine unlawful) the Primate pronounced

the sentence of their separation; and about the same time confirmed the match with Anne Boleyn.

In 1535 Fox was engaged in another and most important foreign embassy. Henry, under the curse of Pope Paul, and fearing an alliance of the Catholic powers, felt forced to make some advances towards the Germans, whom the French Emperor was craftily courting. In order, therefore, "to counteract the French emissaries," Froude tells us, "Christopher Mount, in August, and in September, Fox, Bishop of Hereford, were despatched to warn the Lutheran princes of their intrigue, and to point out the course which the interests of Northern Europe" then required. The business was weighty, and "the Bishop's instructions were drawn by the King," who must have had great confidence in the man to whom he committed so great and difficult a matter. "These advances," says the historian, "consented to by Henry, were the act of Cromwell, and were designed as the commencement of a *Fœdus Evangelicum*—a league of the great reforming nations of Europe," which had been first suggested in a Privy Council in December, 1533. "It was a grand scheme," adds Froude, "and history can never cease to regret that it was grasped at with too faint a hand." Fox seems to have ably fulfilled his part, but though "he succeeded in neutralising partially the scheming of the French and partially in attracting the sympathies of the German powers towards England," the union in one faith of the two great streams of the Teutonic race was not accomplished. Burnet attributes the failure to the overbearing demands of Henry.

Fox, who was now Bishop of Hereford, had scarcely come back from Germany before he was engaged in Convocation in a discussion on the Sacraments, the sufficiency of scripture, and other subjects. John Foxe, the Martyrologist, gives a lengthy report of the dispute in which, among others, Cranmer, Alexander Alesius, a Scotch theologian, and Stokesley, Bishop of London, took part. The man of Dursley bore himself bravely, directing most of his arguments against the doctrines

maintained by Stokesley.² In doing so he gave bold utterance to facts and sentiments which must have been as wormwood and gall to some of his opponents. His intercourse with the Protestant Germans had not been without powerful influence on himself. "The lay people do now know the Holy Scripture better than many of us." "There is nothing so feeble and weak, so that it be true, but it shall find place and be able to stand against all falsehood." "Truth is the daughter of Time, and Time is the mother of Truth; and whatsoever is besieged by Truth cannot long continue; and upon whose side Truth doth stand, that ought not to be thought transitory, or that it will ever fall." Such were some of his utterances, closing with a quotation from Esdras, "A king is strong; wine is stronger; yet women be more strong; but truth excelleth all." In this strain he "copiously and discreetly" maintained some of the great principles of the Reformation; "vigorously seconding," says Burnet, "Cranmer's long and learned speech."

Of Fox as a Bishop there is little to be said. He seems to have spent as much time at Court as in his diocese; and to have been more actively engaged in matters temporal than in the discharge of the purely spiritual duties of his office. The year following his advancement to the See he was again sent abroad. This time it was to France. The object of his visit was to convey a message from Henry to the French King, explaining his marriage proceedings, and setting forth the treatment he had received from the Pope. It was a difficult and delicate business; but John Foxe records with much satisfaction the way in which it was accomplished:—"These, with other like injuries and wrongs of the Pope done to the King, the ambassador Master Fox did declare, open, and shew unto the French King."

The life of Fox closed early. Supposing he was twenty when he went to Cambridge, he would have been but forty-six at the time of his death in 1538. He bequeathed his body by will to the Church of St. Mary Hault, in London, of which, as Bishop of Hereford, he was patron.

Burnet, in his "History of the Reformation," invariably speaks well of our worthy. He says "he was esteemed one of the best divines" of the time, was of an "ingenuous nature," and "much esteemed and employed by the King, to whom he was a very acceptable minister." Some of his political maxims have been much extolled. "An honourable peace," he said, "lasts long; but a dishonourable peace no longer than till Kings have power to break it: the surest way, therefore, to peace is a constant preparedness for war." Two things in his opinion were necessary to support a Government, "gold and iron—gold to reward its friends and iron to keep under its enemies." Fox was undoubtedly an able and a sagacious man; but in these sayings his wisdom appears in questionable shape.

NOTES.

1.—The insolence of Bonner, when sent as envoy to Clement, was once somewhat checked by the Pope threatening to "burn him alive, or boil him in a cauldron of lead."

2.—It is very probable that Fox and Stokesley had known each other in Gloucestershire, Stokesley having been rector of Slimbridge.

ARCHBISHOP JUXON.

[1582—1663.]

THREE parishes bearing the common name of Compton were formerly included in the boundaries of Gloucestershire :—Compton Greenfield, seven miles from Bristol, and three from the New Passage; Compton Abdale, four miles west of Northleach, on the Cotswolds; and Little Compton, lying under Barton Hill, on the borders of Warwickshire and Oxfordshire, with Stow and Moreton each two or three miles distant. This last mentioned parish, bearing the ancient name of Compton Parva, formed part of the hundred of Deerhurst, and was so situated that at a certain point the counties of Gloucester, Warwick, and Oxford, with a detached portion of Worcestershire, ran together. On this spot a pedestal stands, which at one time bore a sun-dial on its top, and on its south side the inscription :—“ This is the Four-shire Stone.” The legend is no longer correct. By Act of Parliament, a few years ago, Little Compton was transferred, for all civil purposes, to the hundred of Kineton, in the southern division of Warwickshire; but ecclesiastically the parish remains in the diocese of Gloucester and Bristol, and is included in the deanery of Stow. Interesting facts connect the name of Dr. William Juxon with this lost piece of old Gloucestershire.

In 1869, the late Rev. William Hennessey Marah, vicar of the parish, published a volume entitled “ Memoirs of Archbishop Juxon : with a sketch of the Archbishop’s parish, Little Compton.” In this work the facts referred to are fully set forth.¹

Dr. Juxon, son of Richard Juxon, was born at Chichester in 1582, and after being educated at the Merchant Taylors’ School, London, became Fellow of St. John’s College, Oxford,

in 1598, and took his B.C.L. degree in 1603. A few years afterwards he entered as a law student at Gray's Inn, but after a short period took Holy Orders; and in 1609 was Vicar of St. Giles, Oxford. His next appointment was to the rectory of Somerton. In 1621 he was elected President of St. John's College, and the next year proceeded to the degree of D.C.L. Other preferments followed, till in 1627 he was made Dean of Worcester. It was probably while holding that office that he purchased the Manor Estate of Little Compton. At a later period he or his heirs bought the rest of the parish, as the whole of that, as well as that of Lower Lemington, became the property of the Juxon family, and was held by the last successor, Lady Fane.

In 1633 he was elected Bishop of Hereford, but before his consecration could take place he was appointed to the more important bishopric of London, as successor to his friend Laud, who was translated to the see of Canterbury. Three years later he was made Lord High Treasurer of England. It was an unusual office for an ecclesiastic to fill, and many regarded his appointment to it with disapprobation. As war between the King and Parliament drew near, "Juxon resigned his Treasurer's staff seeing it would be unsafe to stand in so high and obnoxious a post any longer." During the war he retired to his house at Fulham, but was in frequent communication with the King. At the particular request of Charles, Juxon attended him during his imprisonment and trial. On the Sunday after the King's condemnation the Bishop preached before him from Romans ii., 16, and administered the sacrament. On the morning of the execution, January 30, 1649, Juxon, according to the King's own arrangement, spent an hour in private with him, reading the prayers of the Church, and the 27th chapter of Matthew. He then accompanied him to the scaffold, continuing his spiritual consolations and receiving the monarch's last word, "Remember." With a few others he was present at his royal master's private funeral in St. George's Chapel, Windsor.

It seemed likely that for a time, at least, he would be held under arrest, but after an examination by the High Court of Justice he was permitted to go at large, and, with his usual prudence, immediately retired to his estate at Little Compton, and took up his residence in the fine old Manor House, which is still in excellent preservation. Here he must at once have written his sermon on the death of King Charles, as it is dated March 12, and was published anonymously in London the same year. It is founded on Lamentations iv., 20, and is described as "The Subjects' Sorrow, or Lamentations upon the Death of Britain's Josiah, King Charles, most unjustly and cruelly put to death by his own People, before his Royal Palace, Whitehall." "The Divine and Royal Prerogatives, Personal Virtues, Celestial Gifts, and Theological Graces of his late Majesty," are set forth in a style at which we can feel amused, but which must have been bitterly nauseous to the stern and truth-loving Roundheads of the period.

At Little Compton Dr. Juxon, after the publication of his sermon, appears to have lived in retirement, taking no part in public affairs. Although the little church of St. Denis adjoined his residence he did not worship there, as it was probably held by some Puritan whose ministrations he would count an abomination. He therefore resorted every Sunday to the adjacent parish of Chastleton, where, in Chastleton House, the residence of a Loyalist family named Jones, he regularly performed divine service.

A Gloucestershire octogenarian once wrote an interesting chapter on the "Achievements of Old Men." By numerous instances he showed how at periods of life, when mental and bodily energies are supposed to be failing, men had developed new powers, entered on fresh pursuits, or accomplished some great work. Such cases "are indeed exceptions;" says Longfellow, singing on the same theme:—

"But they show

How far the gulf-stream of our youth may flow
Into the arctic region of our lives,
Where little else than life itself survives."

As a singular and somewhat amusing illustration of septuagenarian energy the name of Bishop Juxon may be cited :—"For health's sake and to divert his sorrows," it is said, "he used to hunt now and then with some of the neighbouring and Loyal party." Although at this time the weight of three score and ten years was upon him, his love of sport grew strangely strong, and he took effectual measures for its indulgence. It was late in life to set up a kennel and surround himself with a pack of hounds ; yet he not only did this, but seems to have personally undertaken their training. "The Bishop," we are told, "was much delighted with hunting, and kept a pack of good hounds, and had them so well ordered and hunted, chiefly by his own skill and direction, that they exceeded all other hounds in England, for the pleasure and orderly hunting of them." It is satisfactory to read in connection with this that "he was a person of great parts and temper, and had as much command of himself as of his hounds ;" in which respect he may be commended as an example to masters of hounds through all generations.

In connection with his sporting pursuits two anecdotes are related :—The Bishop having conferred a great obligation on a gentleman, refused any kind of return. "Give me leave, my lord," said the gentleman, "to add at least one staunch hound to your pack." The offer could not be resisted, and at length a dog arrived, with its collar, on which was engraven "Jowler." Jowler was a silver drinking cup, and it was the law of the house, according to the drinking customs of the times, that every stranger must take off Jowler's head at a draught.

Some of his Puritan neighbours, it is said, hoped by his fondness for the chase to bring him under the displeasure of Cromwell. An occasion of offence soon arose. His lordship's hounds ran through Chipping Norton churchyard during a time of public worship. A member of the assembly was deputed to lay a complaint before the Protector. "Pray,"

said Oliver in reply, "do you think that the Bishop prevailed on the hare to run through the churchyard at that time?" "No, and please your Highness; I did not directly say he did, but through the holy ground the hare did go at that time." "Get you gone," rejoined the Protector, "and let me hear no such frivolous complaints; whilst the Bishop continues not to give my government any offence, let him enjoy his diversion of hunting unmolested." ²

At the Restoration Dr. Juxon, emerging from his eleven years' seclusion in his little Gloucestershire parish, was raised to the Archbishopric of Canterbury. In 1662 he published "*Χάρις και Ειρήνη* [Grace and Peace], or, some considerations upon the Act of Uniformity," an amiable but weak endeavour to reconcile the non-conforming clergy to that obnoxious measure. The venerable Archbishop, now more than eighty years of age, was "so broken with infirmities that he was ready to be delivered from the burden of the flesh." He died June 4th, 1663, and was buried in St. John's Chapel, Oxford. "My body I commit to the earth, to be decently buried without pomp," were the injunctions in his will, but the funeral was one of great cost and ceremony. Among many other benefactions he bequeathed to the poor of Little Compton £100, to the poor of Lower Lemington £100, and to the poor of Todenham £50.

The ancient little church dedicated to St. Denis having fallen into decay, a new and larger edifice, dedicated to St. Peter and St. Paul, and built chiefly by the exertions of the late vicar, was consecrated by Bishop Ellicott on Whit-Tuesday, May 17, 1864.

NOTES.

1.—Mr. Marah, who became vicar in April, 1857, died in April, 1885, and is buried in the churchyard.

2.—Stephen Ford, the Puritan minister of Chipping Norton, was ejected in 1662; and was afterwards so cruelly persecuted that he had to fly for his life.

DR. THOMAS WASHBOURNE.

[1606—1687.]

BY the courtesy of Mr. W. C. Lucy, I was recently favoured with the perusal of a volume of the "Fuller Worthies Library," of great local interest. Its title page runs thus : "The Poems of Thomas Washbourne, D.D. Edited, with Memorial Introduction and Notes, by the Rev. Alexander B. Grosart, St. George's, Blackburn, Lancashire. Printed for Private Circulation, 1868. 106 copies only." It is briefly dedicated to G. W. Napier, Esq., of Alderley Edge, near Manchester, as "the first reprint of a worthy dear to him and his friend Alexander B. Grosart." Of the Editor's deep and loving interest in his subject there is abundant proof. He has not only collected nearly all available materials for his "Memorial Introduction," but worked them up with a care and charm which love alone could inspire. From this rich little mine the substance of this present brief sketch has been mostly extracted.

Six miles north-east of Tewkesbury lie the two small parishes of Great and Little Washbourne. The latter of these was formerly a detached hamlet of Worcestershire, but now forms part of this county. Its extent is about 500 acres, and its inhabitants fewer than two score. Great Washbourne contains a hundred acres more, and has a population of about 80 souls. Its little church of St. Mary is an ancient building with a quaint bell tower. In its small churchyard are some old tombstones, bearing family names well known in the district. The bold promontory of Teddington, and other Cotswold spurs rise in the south-west, while noble Bredon looks down from the north.

“Under these Breedon hills southwards,” says Camden, writing 300 years ago, “you see two villages named Washbornes, whence came the surname of a very ancient and worshipfull Family in this tract,” extant records of whose ancestors go back to times before the Conquest. While many branches remain in the old country, scions of the stock have spread far and wide: all the American “Washborns” are said to have originally sprung from the Washbournes of these rural villages.

Thomas was born about 1606. His parentage is somewhat uncertain. His place of birth may have been Wychenford, in Worcestershire, where the family held large estates. Of his early education nothing is known. In due time he entered Baliol College, Oxford, becoming B.A. in 1625, M.A. three years later, and B.D. at the age of thirty. In 1640 he became rector of the pleasant upland parish of Dumbleton, about three miles north-east of the Washbournes. This living of about £300 yearly value, with parsonage and about eighty acres of glebe, he held “through good and evil report for life.” Here he married the daughter of the well-known Dr. Fell, by whom he had a large family.

The seclusion of his rural parish neither prevented his preferment nor secured him freedom from trouble. In 1643 he was presented to a prebendaryship in Gloucester Cathedral, which had become vacant by the resignation of Gilbert Osborne. It was a troublous time, and this may account for the strange irregularity of his installation, which took place at night. He and his family were Royalists, and in the war between the King and the Parliament they made no secret of their loyalty. “Of the many families, all of the ‘ancient days,’” says Mr. Grosart, “who staked and lost uncomplainingly ancestral wealth and position and good name for the King, if not the kingdom, that of the Washbournes is of the foremost.” Our worthy’s nephew, John, fought for the royal cause at the battle of Worcester, taking with him from his own estates every man who could shoulder a musket.

In 1650 the loyal rector was himself engaged in a sore conflict. The Rump Parliament had sent forth the "Engagement," and all men, eighteen years old and upwards, were required under heavy disabilities to promise to "be true and faithful to the Commonwealth." Some few Royalists resolutely refused to subscribe; the majority signed, but here and there men of deep convictions and tender conscience hesitated. Washbourne was of the latter class, and found himself in a painful strait. After striving in vain to reach a satisfactory conclusion, he sought counsel of one who was esteemed a good man and an able casuist. A letter addressed to his "very worthy and much esteemed friend" Dr. Sanderson, then rector of Boothly Paynell, near Grantham, and afterwards Bishop of Lincoln, has been brought to light by Dr. Jacobson, late Bishop of Chester. In this epistle, dated "Dumbleton in Gloucestershire, January 7" [1650], the troubled rector, in submitting his case, pathetically says:—"I am now required to subscribe the Engagement; the penalty of refusal may prove the loss of my Church living, which is the main subsistence of my family—a wife and five or six small children." [Probably five, and an expected sixth.]

He then proceeds to give the reasons which incline him to sign the obnoxious document, and asks to have their worth and weight fairly judged. The reply was, doubtless, favourable to his continuance in his office, for he remained at Dumbleton, and pursued his course apparently without restraint or annoyance. But whatever amount of freedom he enjoyed under Cromwell's rule, yet as a Churchman and Royalist, he must have had much disquiet of soul. It may have been as a solace that he cultivated acquaintance with the Muses, finding that—

"for the unquiet heart and brain
A use in measured language lies:
The sad mechanic exercise,
Like dull narcotics, numbing pain."

Certain it is that his modest little volume of "Divine Poems" was published in 1654—the very midst of this uneasy period. Here his deeply cherished sentiments are so frequently and freely expressed as to reveal him "an out-and-out Royalist and Churchman." On this account, as well as others, the little book is of great interest. The subjects are mainly religious; founded on some Scripture text, and treated in the quaint style of the period. The doctrine is Puritanical, but the sentiment is often elevated, and there are lines and even stanzas not unworthy of Herbert or Keble. Take the first and last verses of "The Path of the Just" (Prov. iv. 18.)

"The just man's life—the path to heaven;
Though narrow, yet is even,
No dark or obscure way,
But shining bright as is the day;
And as the day's each moment brighter, so
He step by step doth to perfection go."

"Lord, let Thy grace about me shine,
That I may not decline,
The path which leads to Thee,
And may it still increasing be
Till grace and glory shall unite their rays
Into one perfect light that ne're decayes."

"God's Bottle," four quaintly beautiful stanzas on Psalm lvi. 8; "Much in a Little," on Psalm xxxvii. 16; and other poems would afford further illustrations. "The Vine wasted," Psalm lxxx. 12, 14, bewails the state of "The Church" during the Commonwealth.

Others of these compositions are on passing incidents, such as "A great showre of snow that fell on May-Day, 1654;" "A snake in a garden;" "A gentlewoman suffering from toothache;" "Effects of tobacco on myself and a friend;" "Losing my way in a mist." Even in these lighter pieces both the religious and political opinions of the poet find free vent, and in all there is an evidently earnest desire to exercise a good and kindly influence. It was probably for the special benefit of some litigious parishioners that he penned the

following homely rhyme "To two Parties going to Law about small matters":—

"Look how the steel forceth with several knocks
Fire from the flint into the tinder box :
So do you smite each other till you force
Gold from your own into the lawyer's purse.
O how like foes they brawle on either side,
And yet like friends your money they divide,
Leaving you bare as an anatomy :
All that you get you may put in our eye,
And never see the worse ; then take from me
This counsel freely, and without a fee ;
Agree between yourselves, and make an end :
Do you to him, he to you condescend—
Thus while you both unto each other yield,
You'l both o'recome, and losing, win the field."

Good and cheap advice to litigants, but not complimentary to lawyers.

The Restoration, for which he had so devoutly longed, brought him reward and preferment. He was at once re-installed in his prebendaryship, and about the same time—August, 1660—was created D.D. as "a learned, pious, and orthodox person." In addition to this he was made vicar of St. Mary de Lode, "the mother church of Gloucester," a living which he held till 1668.

St. Bartholomew's Day, 1662, deprived him of a neighbour, who, like himself, had appeared in print, and given utterance to his loyalist longings in rhyme—Richard Eedes, M.A., of Beckford. This excellent man—a friend of Baxter—unable to express his "assent and consent" to the demands of the Uniformity Act, was ejected from his vicarage, and retired to Gretton. The operation of the same Act, however, brought another neighbour nearer: the "saintly" George Hopkins, driven from All Saints' Church, at Evesham, sought refuge at Dumbleton. Here, although sufficiently nonconformist to prefer ejection to subscription, he was yet conformist enough to "constantly frequent the parish church and public prayers and holidays." Calamy describes him as

“a judicious, godly, and peaceable man;” and even Anthony Wood owns that besides his knowledge in divinity, he was a good mathematician, and an example of great candour and moderation. He was probably influenced in choosing his place of retirement by friendship with Washbourne, in whose parish he might hope to live not only without molestation, but in the enjoyment of some privileges. He died in 1666; and lies buried in the chancel of Dumbleton Church.¹

In addition to his little volume of poems, Washbourne published two sermons. The first, on the death of Charles Cocks, a Master in Chancery, was preached at Dumbleton in 1655. The benefactions of Mr. Cocks, whose family has for many generations been connected with the locality, are thus referred to: “He hath by his will given ten pounds to the poor of this parish, ten to Bishop’s Cleeve (the place of his birth), five to Tewkesbury, and five to Winchcomb.”

The second discourse, entitled “The Repairer of the Breach,” founded on Isaiah lviii., 12, was preached in Gloucester Cathedral, May 29, 1661, the anniversary of “His Majesty’s birthday and happy entrance into the Imperial City of London.” A copy of this sermon has been kindly lent me by Mr. J. P. Wilton. This production is, even for those times, of a laboured and pedantic character, abounding in Latin quotations, mythological allusions and strange conceits, with here and there a Hebrew or Greek word in proper characters. It is amusing to find the preacher denouncing the defunct Cromwell as an “uncircumcised Philistine,” and extolling the restored Charles as “a second and greater Zerubbabel,” “the Repairer of all Breaches in Church and State,” and “a signet which God had set on His own right hand.” Apparently wearied by his own efforts to worthily laud and magnify his most gracious and religious King, he at length exclaims in despair, “How shall we praise this our Zerubbabel! how shall we praise him as he deserves?”

For twenty-seven years after the Restoration he continued to hold his rural rectory, and, we can readily believe, to fulfil

the duties of a good pastor. A brass tablet in the Lady Chapel of the Cathedral records his death at the age of eighty on May 6, 1687. While bearing testimony to his Christian character, it tells how he esteemed himself "chief of sinners and least of the servants of God."²

The Rev. F. Willoughby Jones, present Rector of Dumbleton, informs me that there is no monument to the Doctor in the church, and no reference to him in the parish records.

Mr. Grosart, who speaks of Washbourne as "shy, timid, and meek," yet forms a high estimate of the consistency with which he held on his way in times of difficulty and danger. "He looks to me," he says, "as fine a specimen of the Class Royalist as you meet with.

'Constant as the northern star,
Of whose true fixed and resting quality
There is no fellow in the firmament.'

NOTES.

1.—Excellent man as Hopkins was, he was yet an active persecutor of the Quakers, stirring up magistrates and people against them. *Vide* "Evesham Friends in the Olden Time." By Alfred W. Browne.

2.—Near this brass is a monument to William, a younger brother of Thomas, who was installed Prebend of the Cathedral May 8, 1669, and died 28th November, 1675, aged 60.

SIR ROBERT ATKYNS, SENR.

[1621—1709.]

THOMAS FULLER, writing in the middle of the seventeenth century, found the list of Gloucestershire legal worthies notably scant. Although in his opinion the people were as “litigious here as in other places,” few lawyers of eminence had been produced. Among the two or three whom he had deemed worthy of mention was Edward Trotman, a native of Cam, whom he describes as “an eminent Bencher of the Inner Temple,” and the compiler of an “Abridgment of Sir Edward Coke’s Eleven Volumes of Reports.” He appears to have died in London, being buried in the Temple Church, May 29, 1643.

Had Fuller written a few years later he would, no doubt, have named William Sheppard, born at Whitminster, and in 1656 called to the Bar by the Society of the Inner Temple. Oliver Cromwell made him a serjeant-at-law, and also appointed him a Welsh Judge. He died in 1674. Among the eleven works which he wrote one was “An Epitome of the Common Statute Laws,” and another was entitled “The Faithful Counsellor.”

But whatever the quality of Gloucestershire lawyers there was at this period no paucity of numbers. Quaint John Aubrey, writing in 1689, tells us “Mr. Baynham, of Cold Ashton, in Gloucestershire, bred an attorney, sayes, that an hundred yeares since there were in the county of Gloucester but four attorneys, and now no fewer than three hundred attorneys and sollicitors.” Neighbouring counties were similarly favoured. In less than seventy years the lawyers in

Worcestershire are said to have multiplied from two to one hundred. Of Somersetshire it was reported that "anciently it had but one attorney, and he was so poor that he went afoot to London; but now they swarme there like locusts." "'Tis thought," says the gossiping writer, "that in England there are at this time near three thousand; but there is a rule in hawking, *the more spaniells the more game*."¹

Referring to the previous lack of Gloucestershire names standing high on the legal rolls, Fuller somewhat pathetically says: "I have been informed, from excellent hands, the natives of the county, that no capital judge of the three great Courts was ever born in this county." But he is encouraged to hope that its "long barrenness in judges may be recompensed with *fruitfulness* at last, because Gloucestershire at this very day showeth two eminent ones, Mr. Justice Atkins and Mr. Justice Hale, which grace the Court of Common Pleas with their known ability and integrity."

The subsequent careers of these two great lawyers fully justified the high estimate which Fuller had formed of their abilities and worth. Of Sir Matthew Hale some account was given in a former work; of "Mr. Justice Atkins" mention will be made further on.

The Atkyns family was anciently connected with Monmouthshire. One of its members, Thomas Atkyns, residing near Chepstow, died in 1513. He was succeeded by David, who, removing into this county, settled at Tuffleigh Court, on the pleasant southern side of Robin's Wood Hill. He died in 1552. His grandson and heir, Richard, was in his minority, but on coming of age succeeded to the Manors of Tuffleigh, Hempstead, Morecote in Miusterworth, and Brickhampton in Churchdown; also to lands in Sodbury and Todenham. He rose to considerable distinction, becoming Justice of Sessions of North Wales and one of the Councillors of the Welsh Marches. He married Eleanor, the daughter of Thomas Marshe, Esq., of Waresleie, Hunts. Both lie buried in the chancel of Hempstead Church, in which, on the north side, is

a fine marble monument, bearing a recumbent life-sized effigy of the justice in his official scarlet robes. The inscription has, unfortunately, disappeared from a mural tablet at its head, but as given by Bigland it ran thus: "Here lyeth the body of Richard Atkyns, of Tuffley, Esquior, waighting for the resurrection to glory, and was buried 8 day Nov., 1610." A tablet to the memory of his wife records her death on April 3, 1594, but does not give her age, and bears an epitaph, simple in composition, but beautiful in sentiment:—

"Hir godli life hir blessed deathe
Hir hope and consolation
Were signes to us and seales to her
Of joyful resurrection."

Sir Edward Atkyns, the "Mr. Justice Atkins" of whom Fuller wrote, was a son of this worthy couple, and was born in 1587. He attained eminence as a lawyer; and notwithstanding his political leanings and independent conduct, was made sergeant-at-law by Charles I. in 1640, and appointed a Baron of the Exchequer by Charles II. immediately after the Restoration.² He died in 1669.

His eldest son, Sir Robert Atkyns, the subject of this sketch, was born in 1621—probably at Tuffleigh, which was at that time the family seat. There is some question as to whether he pursued his studies at Baliol College, Oxford, or Sidney Sussex College, Cambridge. It is certain that he took his Master of Arts degree at the former University. Leaving college he applied himself very closely to the study of the law at one of the Inns of Court, and was called to the Bar in 1645. In 1653 he was appointed Recorder of Evesham. While filling this office he presided, in October, 1655, at the trial of several Quakers, who were prosecuted at the Borough Sessions as disturbers of the peace. In common with most of the authorities of the time, he was strongly prejudiced against these persecuted people, harshly fining them and committing them to prison. Their alleged contempt of Court, by refusing to take off their hats, was, perhaps, their greatest

offence in his eyes. "I shall fine you every one," he said, with great warmth of temper, "and send you to prison until you know better manners, where you will lie from one Sessions to another, until you come with your hats off."

He held this office until he was returned as member for the borough to Richard Cromwell's Parliament in 1659. The following year he was made a Knight of the Bath at the Coronation of Charles II. in April. In 1661 he was chosen as representative for Eastlow, and in the same year he was appointed Recorder of Bristol.

About this time the family seat in the vale was exchanged for two on the hills. Swell Bowl, in the parish of Lower Swell, was purchased in 1659, and Sapperton Hall, in the village of Sapperton, in 1660. Swell Bowl estate was anciently Church property, but at the dissolution of monasteries was appropriated by Henry VIII. and disposed of according to his own sweet will to the Bartlett family. The spacious residence was on the side of the Deckler, which coming down from Donnington through Upper Swell, passes on its way to join the Windrush. It was within one mile of Stow and fifteen of Sir Robert's constituency at Evesham.

Sapperton Hall, "a large stone house," stood near the ancient parish church of St. Kenelm, in the midst of the picturesque village, which is situated on the east side of one of the most beautiful parts of the upper portion of the Golden Valley, through which the river Frome flows from Brimpsfield to Stroud. It was for many years the residence of Sir Henry Poole, who is described as "eminent for his great housekeeping." A costly monument in the church records his death in 1616, at the age of 75. His grandson, who bore his name, sold the manor to Sir Robert.³

Honours and promotions still followed him. In 1661 he was appointed a King's sergeant-at-law; and the following year he was made a Judge of the Court of Common Pleas. This high office, which he filled with great ability and uprightness, he resigned under peculiar circumstances in 1679, and

retired into private life at Swell Bowl. It was at first thought he had been dismissed ; but his resignation, which was purely voluntary, resulted from his disgust of the Government and his sagacious apprehensions of troublous times. He had given offence by some of his independent decisions ; and also by opposing the payment of pensions to Parliament men, and speaking against the sale of offices by those in high authority. But his chief offence was his own incorruptibility. The Government tried to buy him, but he was not to be bought. Lord Clifford, bearing a message from the King, offered him £500 as some compensation for the losses he sustained in his profession by his attention to Parliamentary duties. "I thank you. I will not accept anything for my attendance in Parliament," was his brief and honest reply. "I did," he says, "take occasion upon this to advise my countrymen that those who took pensions were not fit to be sent up to Parliament again."

He was a marked man ; but he was a prudent one, and foreseeing evil he judged it wise to retire from his conspicuous station. As the result of some proceedings against him shortly afterwards, he lost his Recordership at Bristol. His apprehensions of evil days were verified. The base designs of Charles II. naturally aroused the indignation of patriots, and plans of opposition were devised. This led to the prosecution of Lord William Russell and others for conspiracy in 1683 ; and their friends sought the opinion and advice of Sir Robert. This was given in a letter which manifests his courage and integrity as well as his judgment and learning. "No fear of danger," he says, "shall hinder me from performing the duty we owe to one another—to counsel those who need our advice how to make their just defence when they are called in question of their lives." Then, after a lucid expression of his opinion, he writes in conclusion, "I wish with all my soul, and I humbly and heartily pray to God, that these gentlemen who have given so great proof of their love to the true religion, and of the just rights and liberties of their country,

and of their zeal against popery, may upon their trial appear innocent. I am so satisfied of their great worth, that I cannot easily believe them guilty of so horrid a crime. I pray God stand by them in their time of distress. I wish I might have the liberty to give them what assistance I could in that wherein I might be in any way capable of doing it."

His own high character did not raise him above the mean suspicions of Charles and his ministers, nor exempt him from unworthy treatment. It appears from some interesting researches of Sir John Maclean, that in 1684 he was subjected to the indignity of being scheduled among "Dangerous and disaffected persons" whose houses the Lord Lieutenant of the county was directed to search for "Armes, Armour, and Ammunition." "6 Swords, 1 Hanger, 2 Cases of Pistolls, 2 Blunderbusses, 1 fowling Gunn, and 1 Birding Gunn," formed the terrible munitions of war seized in his house at Swell! and sent for safe custody to the charge of Mr. Nicholas Webb, Postmaster, at Gloucester. He suffered this dishonour in good company. Sir John Guise, of Rendcomb, Sir Thomas Overbury, of Bourton-on-the-Hill, and many other county worthies receiving like treatment.

A change came, and having during the many years of misgovernment maintained a steady attitude of resistance, he now favoured the Revolution with patriotic ardour. It was just and wise that he should be marked out for honour and reward. "The choice of Judges did honour to the new Government," says Macaulay. "Every Privy Councillor was directed to bring a list. The lists were compared; and twelve men of conspicuous merit were selected." Among these was our worthy.

At this time, singular to say, his own younger brother, Sir Edward Atkyns, who was born in 1630, made Baron of the Exchequer in 1679, and Chief Baron in 1686, was resigning his office, being unwilling to take the oaths of allegiance to William and Mary.⁴ Sir Robert became his successor; and of his appointment Macaulay writes: "Sir

Robert Atkyns, an eminent lawyer, who had passed some years in rural retirement, but whose reputation was still great in Westminster Hall, was appointed Chief Baron." This was in May, 1689; in the following October, he was chosen Speaker of the House of Lords, in the place of Lord Halifax. These offices he filled with uprightness and ability till he resigned the latter in 1693, and the former two years later,—when, at the age of 74, he again sought the quiet of private life. His remaining years were spent in peaceful and dignified retirement at Sapperton Hall. Questions, however, of great legal and national importance continued to occupy some of his attention. He had published protests against the increasing power of the Court of Chancery, lamenting the uncertainty of the law, and maintaining that the exercise of judicial functions by the Lords was a usurpation. On these subjects he now wrote one or two more works.⁵

The connection of the family with Swell Bowl seems to have continued, and Sir Robert's visits to it were probably frequent. The Rev. David Royce, M.A., Vicar of Nether Swell, tells us that in the earliest extant register of the parish there are several entries in his own hand. One is of the marriage of his daughter Ann to John Tracy, of Stanway, 7th August, 1699, "By Mr. Callow, ye vicar of ye said church who had christened ye said Anne in ye same church," 8 November, 1683. "Written by ye said Robert Atkyns, being in ye 79th year of his age Without spectacles—Blessed be God." The last entry was made in his 87th year, and is of the baptism of his grandchild, Ferdinando Tracy.⁶

His life was closed among the beautiful scenes of his home, at the age of 88; and he was laid to rest in the ancient church where he had been wont to worship. There is no monument; but the Rev. Hugh T. Cropper, the present rector, kindly furnishes the following entries from the parish register:—"1709. The Hon. Robert Atkyns, Knight of the Bath and some time Lord Chief Baron of the Exchequer, dyed February 12th, and was buried February 23rd." "1712.

The Hon. Ann Lady Atkyns buried October 16th." Sir Robert's second wife. The venerable man died universally respected both for his impartiality as a judge, and for the great probity of his life and character. He has been spoken of as "tinctured with superstition." The opinion is chiefly based upon a speech he delivered when the Lord Mayor was sworn in before him in 1693. On that occasion he drew a terrible picture of the designs of Louis XIV., King of France. In doing so he expressed his belief that the French monarch had a mighty ally in "the prince of the power of the air," who supernaturally kept him supplied with necessary information, and otherwise furthered his purposes. In support of his theory he argued at some length, and brought some curious evidence. It was a species of Manichæanism which is not yet extinct or uncommon. An old Cotswold farmer, who held this belief, was accustomed to attribute foul weather and bad seasons, of which he had large experience, to the agency of the devil and his angels!

Such eccentricities of creed may be harmless. The superstition of Sir Robert did not injuriously affect his heart or life. Lord Campbell has pronounced him "a virtuous judge"; and Leslie Stephen says of him: "After Hale there was no more learned lawyer of his time, and there was none more honest. His political attitude displayed a moderation and an independence of spirit which make him a type of what was best in the period of the Revolution."

John Roberts, the Siddington Quaker, has told of a sudden quarrel and duel between Sir Robert and his friend Sir John Guise, of Rendcomb, on the bowling green of Perrott's Brook Inn, in the parish of Bagendon. Both were under the excitement of gaming, and probably of wine also; and both were equally glad that Sir Robert's sword-thrust, which passed completely through Sir John's body, neither terminated his life nor their friendship.

Sir Robert was twice married; his first wife was Mary, daughter of Sir George Clerk, of Walford, Northamptonshire;

and his second Anne, daughter of Sir Thomas Dacres. Of his eldest son, Robert, the eminent historian of Gloucestershire, some account will be given in future "Notes."

NOTES.

1.—Some of Aubrey's figures must be wrong: either there must have been a much greater number in the kingdom, or Gloucestershire was allotted a disproportionate share.

2 —Fuller speaks of his being in "the Court of Common Pleas "

3.—Views of both these mansions are given in Sir Robert Atkyns' History of Gloucestershire. Sapperton Hall was destroyed by fire, and some of the stone of which it was built was used in rebuilding the church. Grassy mounds indicate its site, with its garden terraces and pleasant bowling greens.

4.—Sir Edward, after his retirement, lived very quietly till his death in London, in 1698.

5.—Some of his writings were published in a volume, under the title of "Parliamentary and Political Tracts," in 1734; and include, "A Defence of the late Lord Russell's Innocency."

6.—"The church of St. Mary, Nether Swell." Transactions of the Bristol and Gloucestershire Archæological Society, Vol. vii.

BISHOP FRAMPTON.

[1622—1709.]

MANY a valuable and interesting manuscript has had a strange history before finding its way to the printing press. Mislaid, thrown aside, or forgotten, it has lain for generations in oblivion. Even when discovered its worth has not been seen, or its publication has been impracticable ; and for another long period it has rested in obscurity. So it was with a manuscript which more than sixty years ago was in the possession of Mr. George Worrall Counsel—the then well-known antiquarian solicitor, of Gloucester. It was entitled “The Life of Robert Frampton, Bishop of Gloucester. Deprived as a Non-juror.” It had “passed through the hands of a Sir Charles Burrell, in a chest of drawers which had originally belonged to the Bishop,” and in some way had become the property of Mr. Counsel. A young clergyman, the Rev. T. Simpson Evans, M.A., who afterwards became Vicar of Shoreditch, bought it of Mr. Counsel about 1826 ; and fifty years later, sent forth “an exact reproduction” of it in a handsome octavo volume from the press of Messrs. Longmans, Green and Co., London.

The writer of this interesting work is anonymous, and it affords no clue to his name. It is, however, evidently the production of some most intimate friend ; and seems to have been written with a view to publication at the time, as the names of some persons then living are veiled by initials and blanks. If the tale of its having been found in a chest belonging to the Bishop is true, it is not unlikely that the writer was one of his household. While full of information, its style is far from strong and clear : at times it is so verbose and involved that the sense is obscure.

Robert Frampton, who was born at Pimperm, near Blandford, in Dorset, February 26, 1622, was the son of a worthy farmer. He was sent to Corpus Christi College, Oxford, and afterwards became Chaplain to Earl Elgin. In 1655 he was appointed Chaplain of the Levant Company at Aleppo. His life in the East among Turks, Arabs, Egyptians, and Jews, was full of incident and adventure. He travelled in Egypt, Palestine, and other parts, seeing many strange sights, and having some narrow escapes from death.

In 1666 he came on a visit to England, and married Mrs. Mary Canning the following year. During this period his reputation as a preacher drew large congregations to hear him, and among other Pepys, who under date October 10, 1666, which was a "Fast day for the fire," tells us that he heard Stillingfleet preach in Westminster Parish Church in the morning, after which he went to the Dog Tavern, and took his Fast day meal of herrings. "Then," he says, "to church again, and there was Dr. Frampton in the pulpit, whom they cry up so much, a young man, [in his forty-fifth year!] and of a mighty ready tongue." Three months later, January 20, 1667, he finds the church crammed; but to his great delight, "Mr. Frampton was in the pulpit," and preached, says the lively diaryist, "I think the best sermon for goodness and oratory, without affectation or study, that ever I heard in my life. The truth is," he rapturously adds, "he preaches the most like an apostle that ever I heard man: and it was much the best time that ever I spent in my life at church."

After three more years in Aleppo, Frampton resigned his chaplaincy and returned to England. His character and abilities secured him offers of preferment, and in 1671 the Lord Keeper offered him a prebendal stall in Gloucester Cathedral. Two years afterwards, on the death of Dr. Viner, he was promoted to the Deanery. A sermon on Atheism which he preached about this time before Charles II. gave that most religious monarch such offence that the preacher's

further preferment looked doubtful. An interview, however, smoothed matters, Frampton's "mighty ready tongue" not only appeasing the King's anger but securing his continued favour.

Of the manner in which he filled his Deanship, the writer of his life speaks very highly, and gives some interesting instances. "As his charity was eminent," he writes, "so his justice and civility to the tenants of the Dean and Chapter, not once raising a fine or harshly treating any, except what passed between him and the Quaker Esquire may be called such. Giles Fettyplace, Esq., held, as his ancestors did, lands in Coln St. Aldwins, and by another lease the Appropriate Rectory there under the Dean and Chapter, as formerly of the Abbot of Gloucester. This gentleman, a Quaker, came one day with two friends of their ministry to the Dean, who very kindly and respectfully entertained them. Fettyplace told him he was come with a design to renew both his leases. The Dean promised to call a Chapter on the morrow, and did, where Giles in the Quaker way told his business, to which the Dean answered, since thou canst not show the respect of a gentleman to thy landlords, these men shall show none to thee : and so ordered the officers to put on their hats, and they proceeded to pass the lease for the lands. But when they came to that of the rectory, the Dean refused to renew, telling him, since it was against their principle to pay he saw no reason why he should receive tithes. To this he answered that he took it as the possession of his ancestors. Well, said the Dean, thee shalt have it out of respect to the memory of Sir John thy father, who in the late rebellion times found out some one or other of the ejected Chapter and to him for the rest paid his annual quit rent, when nothing but conscience and the honour of a gentleman could compel him. This so took with Giles that he said, renew my lease and let the Dean (without the thee) set the terms, and I will neither dispute nor refuse them, be they what they will. And ever after paid him great respect." ¹

In 1680, on the death of Bishop Pritchett, the Dean was nominated his successor. The career of such a man in such an office was not likely to be commonplace, and his episcopate was in many respects a remarkable one. His time was at first divided between some livings which he held in Dorsetshire, where he spent the summer, and his diocese, where he resided through the winter. In 1683 he exchanged his Dorsetshire livings for that of Avening, vacant by the death of Mr. Hall, and came to reside in the old rectory. It was too far from Gloucester, and resigning it to Dr. Bull, then of Siddington, he took the vicarage of Standish, "where he found a ruine to work upon, both in the house and parish." The expenditure of £400 resulted in "a good house and pretty garden," while by his earnest labours in the parish he "had the satisfaction in a great measure to reclaim an head-strong people into a most regular congregation."

He seems to have been not only an able preacher, but a zealous worker, visiting all parts of his diocese, instructing the people, and using his influence and authority to correct abuses among the clergy. Among the latter were some unworthy men whom he could neither reform nor sequester. Others had Nonconformist tendencies which he sorely disliked. Of this class Nicholas Billingsley, of Blakeney Chapelry, was one of the most difficult to deal with. Frampton's biographer is especially bitter against this offender, whom he erroneously calls "Benjamin" Billingsley, describing him as of "an anti-monarchical and rebellious temper, and if against the King no wonder against the Bishop." "This mortal," having been obliged to leave "Roodborough" on account of preaching "downright treason" after the Restoration, had got possession of the chapel of Blakeney in the parish of Awre. It is gravely laid to his charge that among "the other very odd things he was guilty of being a wretched pretended to poetry, he would sometimes impose on his auditors a hymn of his own making, though both Sternhold and Hopkins were born in the parish of Awre, upon which he was a dependent."

Of such an ill-doer the most charitable conclusion the chronicler can reach is that he was "mad or ignorant, it is hard to say which." Dr. Calamy and others entertained a different opinion, and considered Billingsley as most unjustly persecuted by Frampton and Chancellor Parsons. In the case of James Forbes, who had been ejected from the Cathedral, the Bishop tried other tactics—courting him to conform, but without success.

Of the Bishop's work among the people some examples are given. The following is an amusing one which may be taken *cum grano salis*, and probably occurred somewhere in the Stroudwater district. "At another place," says the narrative "he preached on a Sunday, and read the prayers himself in a congregation of clothiers, who had more school divinity than Thomas Aquinas, and after the evening service the churchwardens, in the name of the parish, were to offer him a glass of wine and thanks for his pains taken among them, and to request the favour of a sermon some other time, and that when he would afford them this favour he would as a further kindness be pleased to use the same prayer, with which they were mightily edify'd. Now that prayer was no other than the Litany; so long had such well-meaning men as many of them are, and of good understanding, been deprived of that excellent composition that they did not know it to be a part of the Liturgy." This was about twenty years after the Uniformity Act, by which the churches were supposed to be supplied with orthodox and faithful pastors!

The vigour with which this engertic Diocesan could enforce discipline is shown by his dealings with some offenders of high rank. "Lord Wharton, the patriot, and some other gentlemen," in a drunken freak, in the early hours of the morning, broke open the doors of a church [Barrington] and committed disgraceful acts. They "rung the bells backwards or confusedly," cut the ropes to pices, tore out parts of the Bible, and pulled down or defaced the pulpit and goods and ornaments of the church. The Bishop at once proceeded

against them, and notwithstanding their attempts at evasion and defiance, at length brought them to a humiliating confession of their fault. Penance or a handsome commutation was the alternative penalty. The latter was chosen by the transgressors as "more conducive to charity or some work of piety;" and, doubtless, as less mortifying to their pride. The report which the Bishop sent to Archbishop Sancroft, after speaking of Wharton and his brother as "true penitents," proceeds to tell how he had required them to meet him at Stow, and there, in the presence of good witnesses, acknowledge their shame and sorrow. "Thither they came, at the day appointed, each of them confessing, lamenting, and asking pardon, first in private, afterwards in publicke, before three of the clergy, and three of the lay. By way of commutation for their penance, they layd down fifty guineas, ten of which I returned to them, and forty I gave in their presence towards the repairs of Stow Church." "Wholesome admonitions" were administered, and Lord Wharton was so affected by this treatment that "he desired the whole to go to the same pious use, and frankly gave it to the churchwardens." His example was followed by the others, and these sums, with the benefactions of the Bishop and some of his friends, "made that church from a ruine a noble structure."³

The damage done in Barrington Church was also repaired at the cost of the wrong-doers. The conclusion of the Bishop's correspondence with the Primate on this case, is followed by a brief postscript:—"I pray your Grace to accept of a Lamprey Pie, which will be delivered about the end of the week."³

The following incident not only gives us another view of the "facetious, merry, witty, Robert of Gloucester," as Archbishop Sancroft described him; but also a glimpse of old times and ways. "Dining at the Lord Chancellor Jefferyes's with many noble persons, he observed one (then unknown to him) to be a very forward speaker, who at last said he was appointed to go to the Oxford Circuit, and asked his Lordship

how the market at Gloucester was supply'd, to which the Bishop reply'd, with good veal, beef, and mutton, and all sorts of fowls, and says he, if your Lordship stops at Frog Mill in your way from Oxford to Gloucester, as many times the judges do, there is a good woman that fries bacon and eggs to admiration: to which he, with an air of assurance and contempt, replies, My Lord, this is nothing to me, it will be lent when I am there, and I can eat none of all this, for I am a Catholic. Are you so, says the Bishop, and not know there is a Salvo for that? My Lord, I am Bishop of the Diocese, and shall, God willing, be there at that time, and will upon your reasonable request, grant you a dispensation. This so struck that gentleman that he was observed to have a greater restraint upon his tongue in that company while they staid."⁴

The old episcopal residence. "the famous pallace of the Vineyard," which had been built by the Abbot of Gloucester on the south slope of the little eminence through which the Newent Railway now runs, near Over Bridge Mill, was at this time in ruins, having been "burnt by the rebels in detestation of Bishop Goodman." Frampton resolved to restore it, and much of the work was done, when it was brought to an end by events which were to result in his deprivation of office.

The design of James II. to re-establish Romanism as the national religion, led to his issue of a Declaration of Indulgence in April, 1687. It suspended the penal laws and tests under which Nonconformists and Roman Catholics suffered, and afforded them a measure of toleration which was in itself most welcome. Many of the Dissenters were deceived, and rejoiced in what they deemed a royal favour. But the great majority, including such men as Baxter, Howe, Bates, and Buryan, saw that this seeming liberality was but a cloke for the furtherance of the King's cherished purpose of overthrowing the Protestant Church. Of this the clergy had no doubt, and were consequently in great alarm. A year of agitation followed, during which the nation became thoroughly convinced of the King's intentions. James, still

infatuated, sent forth a second Declaration in April, 1688, the clergy to read it in their churches on the twentieth and twenty-seventh of May.

There was no time to be lost. Meetings of the clergy were held, and on May 18th the Primate and some of his suffragans met at Lambeth and adopted a petition to the King against publishing the obnoxious document in the churches. Frampton was unavoidably absent. "I am sure," said the Archbishop, while waiting Frampton's arrival before proceeding to present the petition, "our brother Robert, of Gloucester, with his black mare are on the gallop." It was so, but the Bishop of Ely prevailing with Sancroft not to delay, Frampton did not arrive till half an hour too late. His brethren were committed to the Tower; but throughout their imprisonment and trial he fearlessly identified himself with them, and was not arrested. He spent most of his time in the Tower, and when leaving "at night his coach was pressed with multitudes of people for his benediction. One Sunday during their confinement he preached at St. Stephens, Walbrook, and going thence the people on both sides of the way to his lodging in Barge Yard kneeled down to have his blessing."

Royal disapprobation of the part he took in this great struggle was strongly and strangely expressed. "The King," we are told, "made a progress thro' great part of his kingdom and visited Gloster amongst the rest, about two miles from which the Bishop, attended by many of the clergy, waited for him, and upon his approach drew near in his own and clergy's name to gratulate his coming into that his city, but before he could do more than pay his respects, the King without hearing him says, My lord, it will be better for you to withdraw to your clergy, and so rode on to Gloster, where indeed he shew'd him more respect, by giving him free admission to his presence, but mortify'd him at the same time by appointing Father Warner, as he was called, to say Grace, which the good Bishop would not hear, and so withdrew."

But strong as were the Bishop's objections to the Popish proceedings of James, he had no sympathy with the Revolution, and in January, 1689, he boldly protested against the accession of William and Mary, refused the oath of allegiance, and was henceforth a leading nonjuror. The party with which he was thus associated included the Primate, six Bishops, about four hundred of the clergy, and a number of the laity, some of high repute and rank. They maintained the doctrine of passive obedience, and denied the right of subjects, under any circumstances, to resist the lawful sovereign. Hereditary succession to the throne they held to be of divine appointment, and not to be set aside by any human power. They contended that the Church was a divine institution and subject to God only, so that its Bishops could not be deprived by temporal authority : but in spite of such deprivation continued Bishops still, while their successors in office were but usurpers, rebels in the State, and heretics in the Church !

On the 1st of February Frampton was sequestered from his bishopric, but in common with other non-juring clergy was allowed till the 1st of August to decide between compliance and total deprivation. During this interval great efforts were made to overcome his objections. One of his own clergy who had spoken of him as "an old fool" undertook to set him right, and visited him for the purpose. But when he came he had not the courage to begin till the Bishop, who had heard of his unmannerly expression, said "Come, George, the old fool the Bishop is not satisfied yet, what are thy strong reasons to convince him ?" It was probably Dr. George Bull whose rudeness and presumption were thus good humouredly rebuked by his diocesan.

Several persons of distinction showed him much kindness : among others William Boevey, Esq., of Flaxley Abbey, and his excellent wife, the well-known Mrs. Catherine Boevey, who are said to have offered him a home in their own beautiful residence. He, however, preferred retiring to his "good house

and pretty garden " at Standish, where by the connivance of the Bishop of London and others, he was allowed to live as vicar;⁵ but was for a time exposed to some annoyances and persecutions. On one occasion, happening to be in Gloucester, he was summoned to appear before the city authorities at the Tolsey. One of the aldermen, however, so vigorously opposed this proceeding that "their Worships had not courage to go on, and so departed before the Bishop came." At the Quarter Sessions a justice proposed that his person should be secured and his house searched for arms. A Deputy-Lieutenant of the county, who was his neighbour, resisted and ridiculed the motion, but engaged to search the house himself. "Upon this bold speech that matter fell, and the gentleman was as good as his word, visited the house, and found two spits!" During the panic occasioned by what was called the "Assassination Plot" against William in 1696, Frampton was summoned to London, where he was ordered into confinement. Repeated examinations, in one of which he was befriended by the Earl of Berkeley, resulted in his discharge, without the payment of any fees.

Although for some years he took no public part in the regular services of his parish church, but left it all to his curates, he employed himself in many useful ways. His charities were large, not only among his own poor parishioners, but also among such of the evicted non-juring clergy as needed help. For the latter he also acted as the almoner of sympathising friends from whom he received funds for distribution. He seems to have devoted special attention to the children of the parish, to whom, standing in "the Reader's pew," he was accustomed to expound the catechism, "but with such weighty plain truths that might instruct the parents."⁶ "This fact," it has been remarked, "is one that connects the name of Bishop Frampton with those who anticipated the era of Sunday Schools." At length on the death of one of his curates, he "undertook the service of the afternoon at the Church himself, and read prayers, omitting

the names of the Royal Family, and constantly preached to his parish from the pew, till old age overtook him."

Another work in which during this period he appears to have been much interested, was a great missionary enterprise. Among his neighbours was John Talbot, who, in 1695, had been appointed rector of Fretherne. There is little doubt that Talbot was in heart a non-juror. In 1698 he resigned his living and went out as an agent of the Society for the Propagation of the Gospel. His destination was Burlington, New Jersey, America. Here he founded a church and laboured devotedly till his death, in 1727. Frampton and Mrs. Boevey were two of the chief supporters of the Mission. The latter in 1708 presented to the new church of St. Mary, which Talbot had built, an embossed silver chalice and patten, which are still in use, and money which Frampton bequeathed by his will was invested in the purchase of a rectory, which forms a permanent endowment of the Church. ⁷

A writer who drew attention to these facts, in "Gloucestershire Notes and Queries," in 1881, well remarked that they appear to be of "special interest to Gloucestershire enquirers," as showing that "the foundation of the [Episcopal] Church in America was in its conception distinctly a Gloucestershire work;" and that this county "had every reason to be proud of the upright and sturdy Robert Frampton, and of John Talbot, the missionary and first Bishop of North America." May we not add the names of Mrs. Boevey and Maynard Colchester? The latter was one of the founders of the Propagation of the Gospel Society, and both were liberal supporters of its operations.

The active and eventful life of the Bishop was brought to a quiet close. For some years he had suffered from an accident which had rendered walking difficult, and as age advanced "the last three years of his life he was almost confined to his house, being unable to ride." His mental activity continued to the last, and among other ways in which he occupied himself was that of "drawing up short meditations

upon divine subjects, both in prose and verse ; and as he had great peace in his own soul, so he endeavoured to procure it to others also, exhorting, warning, and instructing as many as came to him." He sent nothing to the press, as he "could not be prevailed on to burthen the already overloaded world with the smallest tract."

A short illness in May, 1708, brought him to his end. On the morning of the 25th, being Tuesday in the Whitsun week, he was evidently dying, and "the priest attending called the whole family to the bedside, presented them to him, and desired his last blessing for them and his absent friends, begging him upon their knees, as from one that had lived for and was then through mercy going to God, and that if it was too painful for him to pronounce it audibly, that he would by some sign assure them of it. With this he fixed his eyes upon him and took both his hands in his, raised himself up, and with broken voice said audibly God's blessing be with you all and with them for whom you ask it, which were the last words he spoke."

"His body, attended by his parishioners and the clergy and neighbouring gentry, was deposited on the north side of the altar at Standish Church, according to his own appointment." Upon the coffin, which was laid in a grave of unusual depth, was placed a flat white stone inscribed: "Underneath this stone lies the body of Robert Frampton, Bishop of Gloucester, move it not, 1708." A black marble slab on the grave bears the following Latin inscription:—

ROBERTUS FRAMPTON,
EPISCOPUS GLOCESTRIENSIS.
CÆTERA QUIS NESCIT ?
OBIIT

VIII. CALEND. JUNIE,
ÆTATIS 86,
ANNO { CONSECRATIONIS 28,
ÆRÆ CHRISTIANÆ 1708.

(Robert Frampton, Bishop of Gloucester. The rest who knows not? Died eighth day before June, in the year of his age 86, of his consecration 28, of the Christian era 1708.)

The Venerable Archdeacon Sheringham, the present vicar of Standish, in reply to some enquiries, informs me that there is no other memorial of the Bishop in the church; but furnishes the interesting fact that "there is a sundial on the vicarage put up by him, with the motto "*Nescit occasum lumen Ecclesiæ*" [The light of the Church knows no setting.] The sword of the See is reversed and points upward—the emblem of a martyr."

Mr. Evans' volume is embellished by a portrait, in reference to the original of which he says "the portait of the Bishop, bronzed by the sojourn of many years under an eastern sun, hangs in the palace at Gloucester. It was kindly lent me by the late Bishop Monk, and was copied in reduced size by a Gloucester artist." A counter-part of this portrait has been preserved with great care by the Crawley-Boevey family at Flaxley Abbey. It was probably this likeness of which the Bishop's biographer tells a good story. The painter having finished it, submitted it to his Lordship for his approval. "Friend," said the Bishop, "I seldom observe much of my own face, but I believe there is something of a likeness; but I think thou hast done me a manifest prejudice in it." The artist was startled; and asked to have the fault pointed out. "Why," answered Frampton, "you have put so much colour in my face; that, should it be known at what time it was drawn, some people might be apt to conclude I was angry for the loss of my Bishopric." It is a fine, strongly marked countenance, which while worthy of the lawn, would not be out of character with the uniform of an admiral.

NOTES.

1.—Giles Fettiplace resided in the fine old Manor House near the Church at Coln St. Aldwyns, now occupied by Mr. John Barton. He embraced the principles of Friends in early life, and was accustomed to travel in his coach and six to attend their meetings at Cirencester, about nine miles distant.

2.—This was the Thomas Lord Wharton whom Macaulay describes as a “hot-blooded, quick-witted young patrician,” “the greatest rake in England;” and of whom he says that “to the religion of his country he offered, in the mere wantonness of impiety, insults too foul to be described.” As he was in early life so he continued—a shameless profligate and partizan. He figures prominently in the history of the period. He was one of the first persons of rank who joined William III. on his arrival in England, and by that Prince was made a privy councillor. Queen Anne created him Earl of Wharton, and George I. raised him to the rank of Marquis. He died in 1715.

3.—Lamprey pies, embellished with ornaments, continued to be sent as Christmas presents from the Corporation of Gloucester to the Sovereign of the Realm, till the Municipal Reformation in 1835.

4.—Frog Mill long retained its repute as a wayside inn, and many travellers have recorded their satisfaction with its bill of fare. It was the half-way house between the upper Cotswolds and Gloucester. An old local rhyme says,

“From Bourton-on-the-Water,
From Stow-on-the-Hill,
The nearest way to Gloucester,
Is by Frog Mill.”

5.—The chapelry of Hardwicke was then, as now, annexed to the Vicarage of Standish; as were also the chapelries of Moreton Valence and Saul; altogether yielding at that time upwards of £500 per annum.

6.—This account reminds us of the pious fraud by which Mr. Venn arranged for a sermon from Dr. Chalmers, in his Church at Hereford, when under cover of an address to the school children the great Scotch divine preached to the people.

7.—History of the Church in Burlington. By the Rev. George Morgan Hills, D.D., Rector of St. Mary's Church, Burlington, New Jersey.

SIR EDMUND SAUNDERS.

[1630—1683.]

FULLER'S hope that Gloucestershire would prove fruitful in Judges met with an early degree of fulfilment in the case of Sir Robert Atkyns. It was soon still further realised. At the very time he was writing, two other natives of the county, destined to make their mark as Judges, were in course of legal development. The senior of these was Sir Edmund Saunders, the strange facts of whose life read like the fictions of a romance. From the rags of a beggar-boy to the ermined robes of a Chief Justice of the King's Bench, is a long travel, and a difficult one, too. This remarkable character, however, proved it to be possible by successfully accomplishing it.

From his will we learn that he was a native of Barnwood, in which parish vague traditions of his extraordinary career were long extant, especially among some of the inhabitants who were collaterally his descendants. Of his family nothing is known : but as he left legacies to his "father and mother Gregory," it has been inferred that his father died when he was young, and that his mother married again. He is said to have been born in 1600, but this is plainly an error, and facts would point to a date perhaps thirty years later. It is likely that he was the child of poor parents and received no early education.

The first glimpse we get of him is as a ragged urchin friendless and destitute, in the streets of London. His native village lay upon what was at that time the highway from Gloucester to the metropolis. Lumbering stage wagons laden

with goods and passengers, six-horse carriages of nobility and gentry, travellers on horseback and on foot, wending their way to the capital, might have suggested to his enterprising young mind a trip to the golden paved city. As wagoner's boy, drover's help, or whining mendicant, such a lad would soon accomplish the journey: and there our earliest account finds him. Like many other adventurers in this great Babylon, he doubtless experienced bitter disappointment, and finding bread could not be obtained by work, he was not ashamed to beg. The field of his operations lay in the precincts of Clement's Inn—a locality proverbial for its mumpers—where he made his appeals to the hearts and pockets of the lawyers and their clerks. His companions were of his own class and would be likely to include boys as sad in story and as glib of tongue as himself; but the Barnwood waif found special favour in the eyes of the charitable. Roger North, the only contemporary writer who gives any information concerning him, says: "The extraordinary observance and diligence of the boy made the society willing to do him good. He appeared very ambitious to learn to write, and one of the attorneys got a board knocked up at the top of a staircase" where the little fellow by great perseverance made himself a good penman. With this qualification, and under the encouragement of his patrons, he began to "take in business" on his own account; and while earning a living by "hackney writing," pursued his studies by means of borrowed books and other helps from his friends, till he became "an exquisite clerk."

Such was his progress that in 1660 he was gazetted a member of the Middle Temple, being then described as "of the city of Gloucester, gentleman," which "grand old name" we would fain hope he had fairly won, and "bore without abuse." Four years later he was called to the Bar, of which he became a popular and successful member. He gained repute by his readiness and dexterity in pleading, while he made many friends by his pleasant wit and genial sociability.

His practice was unusually extensive and his labours must have been very heavy. Proof of this is found in his "Reports of the decisions of the Court of King's Bench, 1666-1672." This work contains all cases of importance tried during that period ; and he was counsel in every one." ¹

Charles II. opposing parliaments and contending with civic corporations, found a keen-witted and not over-scrupulous adviser in Saunders. The subtle lawyer, who is said to have been indifferent to politics, furnished the King with many suggestions which greatly helped him in his contentions with the Whigs in general, and with the corporation of the city of London in particular. In return for these services Charles created him a Knight. His further help was required. The monarch was resolved to deprive the corporation of the capital of its charter of privileges. Saunders had probably advised this "new and daring scheme," and was best fitted to carry it into effect. He was, therefore, in January, 1683, raised to the Chief Justiceship of the King's Bench, in which court proceedings were instituted. Irregularities were alleged by which, it was pretended, the municipal authorities had forfeited their privileges ; and under the appearance of law and according to the regular practice of Westminster Hall, the royal city was worsted, and its charter annulled. ²

Sir Edmund's advancement to his high office, especially under the circumstances mentioned, greatly augmented his labours ; and, it is natural to suppose, was attended with much that was disquieting to his mind. For the increased demands which were thus made upon him he was not prepared. His physical powers had, unhappily, been weakened by long indulged habits of intemperance, and in less than five months he broke down. He was smitten with palsy ; apoplexy supervened ; and he died in June, 1683, not more, perhaps, at the most, than fifty-five years of age.

In addition to the legacies left to his father and mother, who at the time of his death must have been of advanced age, he bequeathed £20 to the poor of Barnwood, thus

remembering and acknowledging the village of his birth, which he had ignored when writing himself "of the City of Gloucester, gentleman."

High testimony has been borne to his abilities as a lawyer and to his patience and impartiality as a judge; and eminent as was the position he attained he might have risen yet higher had he been as high principled and temperate as he was diligent and persevering. Some undesirable habits, which he had probably contracted in his early days of poverty, he retained through life; and was notoriously slovenly in his attire, and dirty in his person.

Roger North, who describes his personal appearance and habits in the coarsest terms, yet speaks highly of some of his mental and moral qualities. "Wit and repartee, in an affected rusticity, were," he says, "natural to him. He was ever ready, never at a loss. No ill usage from the bench was too hard for his hold of business, being such as scarce any could do but himself. With all this, he had a goodness of nature and disposition in so great a degree, that he may be deservedly styled a *philanthrope*. He was a very Silenus to the boys (students) to make them merry whenever they had a mind to it. As to his ordinary dealing, he was honest as the driven snow, and for good nature and condescension there was not his fellow."

The anonymous author of "The Bar" dwells at great length, and at times in most repulsive style, on this singular character, whom he thus introduces and describes:—

"And there behold—a precious theme for song,
SAUNDERS the bold, the bulky and the strong,
Whom, as a perfect wonder of her trade,
Capricious Nature in a frolic made;
And in the heterogeneous lump combined,
Things most admired or hated in mankind!"

Then, after using the most offensive language to picture his person and manners, he goes on to sing:—

"Yet spite of all his faults, behold this odd
Strange compound at the bar a demi-god!
With coarse good humour, and exhaustless wit,
That every point of every case can fit;
Generous as just, from selfish feelings free,
As pleased to give as to receive a fee."

After further description the rhymster, as if feeling his inability to do justice to his subject, exclaims :—

“ Strange mortal mixture of this earthly mould,
Whose memory stands in history’s page enroll’d,
Doomed to remain beyond life’s narrow span,
A satire and an eulogy on man ! ” 3

Sir Edmund cannot be presented as a model of morality ; but he certainly serves as some illustration, though far from the highest and the best, of Tennyson’s “ divinely gifted man,”

“ Whose life in low estate began,
And on a simple village green ;
Who breaks his birth’s invidious bar,
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil star,”

till, conquering all difficulties, he climbs to distinction and power.

NOTES.

1. An edition of this work by Justice Patteson and Justice Williams was published in 1824.

2. The King pursued a somewhat similar course against many other corporations, Gloucester included, intimidating them by suits at law, and other means, to a surrender of their charters, which were re-modelled so as to render the municipalities more dependent upon the Crown.

3. “ The Bar : with Sketches of Eminent Judges and Barristers, a Poem.” London, 1826.

BISHOP FOWLER.

[1632—1714.]

THE successor of Bishop Frampton, in the See of Gloucester, was another noteworthy character. Richard Fowler, who held the chapelry of Westerleigh, in the vicarage of Pucklechurch, was one of the ejected non-conforming clergy on Bartholomew's Day, 1662. He is described as "a man great both in ministerial abilities and labours." Two of his sons, Stephen and Edward, were in the Church at the same time. Stephen, a Fellow of St. John's College, Oxford, shared the same fate as his father, being cast out from the valuable rectory of Crick, in Northamptonshire. He became minister of a nonconforming congregation at Newbury, where his remarkably laborious and useful life was closed.

EDWARD FOWLER, the subject of this sketch, who was born in 1632, had been at the College School, Gloucester, of which William Russell, who had married his sister, was some time master. He afterwards went to Corpus Christi College, Oxford, where, according to Wood, being looked upon "as a young man well endowed with the spirit, and gifted with extemporary prayer, he was admitted one of the chaplains thereof in 1653, and the same year took a Bachelor of Arts degree." Removing to Cambridge, he took his Master's degree as a member of Trinity College, and then returning to Oxford was incorporated in the same degree in 1656. Arabella, Countess Dowager of Kent, to whom he became chaplain, presented him to the rectory of Northill, in Bedfordshire. Here the Uniformity Act found him, and he at first refused to

conform ; but at length resolved to take the oath, and so continued in his living. Some doctrinal works on "The Design of Christianity," which he published about 1670, brought him into controversy with the author of "The Pilgrim's Progress." Both writers were vehement and abusive. Fowler's reply to Bunyan's book bore the coarse title "Dirt wiped out : or a manifest discovery of the gross ignorance, erroneousness, and most un-Christian and wicked spirit of one John Bunyan, lay preacher in Bedford." It was written under great provocation. Bunyan had assailed his work with what Macaulay calls "a ferocity which nothing can justify, but which the birth and breeding of the honest tinker in some degree excuse." Theological contentions are not favourable to the exercise of charity or courtesy.

It would seem that in high quarters, Fowler's writings found favour, for Archbishop Sheldon introduced him to the metropolis by collating him to the rectory of All Hallows, in Broad Street, in 1673. In February 1676, he was made a prebendary of Gloucester. His stall was not an easy seat. An undignified contention arose between him and the city authorities, who, on probably various religious and political grounds, seem to have had a strong feeling against him. Some pamphlets published at the time explain in part some of the curious causes of this unseemly quarrel, and show the height to which the strife ran. One of these contains "A sermon preached before the Judges, &c., in the time of the Assizes," in the Cathedral, on Sunday, August 7, 1681 ; and "published to put a stop to false and injurious representations." This discourse, which is founded on I, Timothy i, 19, appears to have given much offence when preached ; many of its unpalatable utterances being directed against certain of his hearers who had taken strong exception to some of his proceedings. He, therefore, in a long preface, gives what he calls "A faithful narrative of this matter of fact." A curious narrative it is. In the west window of the choir of the Cathedral there stood what is described as "a most scandalous

picture, viz., of the blessed Trinity," which had escaped the destroying hands of Reformers and Puritans, but which sorely vexed the eyes of Prebendary Fowler, whose attention had been drawn to it by a brother prebend. "It was," he says, "the old Popish picture of the Trinity; God the Father represented by an old man with a very long grey beard, and a huge beam of light about his head; God the Son, by a crucifix between his knees; and God the Holy Ghost, by a dove with spread wings under his beard." After long consideration he laid the matter before the other members of the Chapter, by whom "the Idol was most cheerfully voted down." It was Fowler's wish that it should be removed by a glazier, but for some "great reason," which he declines to give "unless provoked to publish it," this was not agreed to, and it was demolished by his own hand, in the presence of his brother prebendaries, on Midsummer eve, 1679; and the proceedings were duly entered in the records of the Chapter. His enemies misrepresented these facts in various ways, and raised an outcry against him as "a rash and furious zealot." The preaching of this sermon seems to have revived the clamour, and although two years had elapsed since the occurrence "a complaint of the high misdemeanour" was now laid before the Judges, and an attempt was made to have it presented by the Grand Jury of the city. "Which doughty attempt (as well it might)" says the offender, "made sport enough."

What effect the publication of the sermon and narrative had does not appear; but two years later he was again using the press in his own defence. The circumstances were these:—On Sunday, August 19, 1683, he preached "A discourse of Offences," taking Mat. xviii., v. 7, for his text. It was pretty full of plain speaking, and contained some passages to which reasonable objection might have been raised: but its moral tone was good. Referring to scandals occasioned by the bad lives of ungodly professors of religion, he says, "What reason have those of us, who are in a publick station, whether magistrates or ministers, to consider this well and lay it to

heart, and to have an extraordinary care of our lives! For our example will have a much larger influence on others than the example of private persons; and if by any evil practice or advice we cause *any* to offend, we are likely to cause *many* to offend. And, consequently, how extremely miserable must our condition then necessarily be in the world to come."

It is not to be imagined that the members of the Corporation were such incorrigible evil-doers as to kick at this; but they kicked at something, for assembling in hot haste the next day, they passed a resolution which "runs thus *verbatim*," says the Prebend; archly adding, "but I won't be bound to make true grammar on't":—

"Whereas Edward Fowler, Doctor of Divinity, and one of the Prebends of the Cathedral Church of this city, hath been frequently taken notice of by the Mayor, Aldermen, Sheriff, and Common Council of this city, in his sermons here to countenance sedition and faction and to preach those things which tend to the disturbance of well-affected men of this city: It is ordered by this House that, when, and as often as he preacheth at the Cathedral Church in this city, that the Mayor, Aldermen, and Common Council of this city shall not go thither with the sword in their formalities; but shall go to some other church in this city, to hear some loyal orthodox divine, and to be paid at the charge of the city."

The "hainous offence" thus taken occasioned a second sermon on the same text, which was preached on September 2nd; and was followed by the publication of both, with an "Epistle Dedicatory" to Bishop Frampton.

During the period of this contention he had obtained the vicarage of St. Giles's, Cripplegate, and resigned that of All Hallows. His parish, as well as his canonry, brought him trouble. His bold maintenance of Protestantism rendered him obnoxious to the Court, and led to a prosecution against him by some of his parishioners in 1685. He was accused of admitting excommunicated persons to the Communion, and of other violations of Church law. But his chief offence was Whiggism, and the prosecution was largely political. A trial at Doctors Commons resulted in his suspension as guilty of violating some of the canons of the Church.

His indomitable spirit was, however, in no degree crushed, and he was well to the front at the Revolution in 1688. The part he then bore is well told by Macaulay. The London clergy held a meeting to decide whether on Sunday, May 20th, they would or would not obey the King's command to read the Declaration of Indulgence in their churches. Fifteen Doctors of Divinity were present. "The general feeling of the assembly," says Macaulay, "seemed to be that it was, on the whole, advisable to obey the Order in Council. The dispute began to wax warm, and might have produced fatal consequences, if it had not been brought to a close by the firmness and wisdom of Dr. Edward Fowler, Vicar of St. Giles's, Cripplegate, one of a small but remarkable class of divines who united that love of civil liberty which belonged to the school of Galvin, with the theology of Arminius. Standing up, Fowler spoke thus:—'I must be plain. The question is so simple that argument can throw no new light on it, and can only beget heat. Let every man say Yes or No. But I cannot consent to be bound by the vote of the majority. I shall be truly sorry to cause a breach of unity. But this Declaration I cannot in conscience read.' Tillotson, Patrick, Sherlock and Stillingfleet declared that they were of the same mind. The majority yielded to the authority of a minority so respectable. A resolution by which all present pledged themselves to one another not to read the Declaration, was then drawn up. Patrick was the first to set his hand to it: Fowler was the second."

For this and other services he was rewarded by preferment to the See of Gloucester, in place of Bishop Frampton, in 1691. His position in the bishopric was attended with many difficulties. His predecessor still retaining his title, and residing at Standish, continued to exercise great influence in the diocese, often rendering Dr. Fowler's path a difficult one to tread. Frampton and his non-juring friends declared that in succeeding to the See he had sacrificed his real principles and practised hypocrisy. As Bishop he was to them but a

base usurper, filling an office which by divine appointment belonged to another. In the opinion of many of the Nonconformists he was doctrinally unsound.¹ He was also constantly under the suspicious eyes of his old opponents, the city authorities ; and some of his acts, such as the stoppage of the episcopal palace building at the vineyard, and his sale of the materials, were not likely to add to his popularity. He continued to hold his living at St. Giles', and appears to have been much respected by his parishioners. Amidst the labours of his diocese, the cares of his parish, and the burden of a large family, he yet found time for theological controversy ; and published two or three more works. One of these consisted of "Two pieces on the doctrine of the Trinity," in which he says, "the doctrine is so explained, according to the ancient fathers, as to speak it, not contradictory to natural reason." In 1695 he published a discourse on "the disingenuity and unreasonableness of repining at afflicting providences," occasioned by the death of Queen Mary ; with a preface "touching her excellent endowments and exemplary life." The following year he was himself bereaved of a beloved wife, the mother of his numerous family. He some time after married again. His death took place at Chelsea, and his burial at Hendon, Middlesex, where, in the chancel of the parish church, is a monument to his memory, bearing an inscription, of which a friend at Hendon sends me the following copy :—

"In Pious Memory of EDWARD FOWLER, D.L., late Lord Bishop of Gloucester, to which Station he was advanced by King William, of glorious memory, in the year 1691, for his known steadiness to the true interests of the Church of England, and of his country in times of danger. He approved himself worthy of that dignity by a faithful and diligent discharge of his pastoral office till, disabled by age and bodily infirmities, he retired from his labours, and was in the 82nd year of his age admitted to partake of his reward. He departed this life August 26th, 1714, and was interred in

the grave of his first wife within this church, leaving behind him, in the excellent treatises published by himself, lasting monuments of his learning, judgment, piety, and Christian temper of mind. He was twice married: first to Anne, daughter of Arthur Bernardiston, of the Inner Temple, Esq., one of the Masters in Chancery. She departed this life December 19th, 1696. He had by her three sons, Nathaniel, Edward, and Richard; and five daughters, Anne, Anne, Susannah, Elizabeth, and Mary; of whom Edward and Richard, Susannah and Mary survived him. His second wife (who likewise survived him) was Elizabeth, widow of the Rev. Dr. Hezekiah Burton, and daughter of Mr. Ralph Trevor, of London, merchant."

NOTE.

1.—Mr. Forbes, who was the Bishop's contemporary, was a great collector of local books, but none of Fowler's works are found in the old library at Southgate Congregational Church.

SIR JOHN POWELL.

[1645—1713.]

THE junior of the two Judges, to whom we referred in our sketch of Sir Edmund Saunders, demands a fuller notice. This we are enabled to give by the courtesy of His Honour Judge Powell, who has contributed the substance of the following account of his distinguished namesake and fellow citizen.

JOHN POWELL, who was successively Town Clerk of Gloucester, a member of Parliament for the city, a Serjeant-at-Law, a Baron of the Exchequer, a Justice of the Common Pleas, and a Justice of the King's Bench, was descended from an ancient Herefordshire family, which migrated to Gloucester, where he was born in 1645. It is not known where he was educated, or whether he graduated at either of the Universities; but he entered the Inner Temple as a student-at-law in 1664, and was called to the bar in 1671. He appears to have been a Tory in politics, and to have taken an active part in local affairs, for we find upon the dissolution of the old Corporation, his name stands first on the list of Common Councillors appointed by the Charter of Charles II.¹

In those days when access to London was less easy than it became afterwards, it was the practice of municipal authorities to secure legal advice by electing counsel to the office of town clerk. Powell's father, after filling several minor offices, became Mayor of Gloucester in 1663, and his influence may have smoothed the way for his son's appointment to the town clerkship in 1674, as successor to John Dorney, whose "Diurnall" of the siege, and

“Speeches” on the annual election of civic officers, are of so much interest in the history of the city.

In 1685 the office appears to have become the subject of litigation, and Powell was removed the following year. He at once applied to the King’s Bench for a *quo warranto* against his successor, Robert Price. The matter seems to have been compromised, for Price resigned and Powell was restored in 1687, and held the office till 1692, when he was succeeded by his brother Thomas.²

In the year 1685, during which these difficulties arose, Powell had been elected as a member for Gloucester to the first Parliament of James II., and this might have occasioned his removal from the town clerkship. His fellow member was John Wagstaffe. He does not appear to have sought re-election.

It has been conjectured, but without foundation, that, immediately after his restoration to his municipal office, he took part in preparing an Address which was presented to James II. by the Corporation. Mr. Henry Jeffs has drawn attention to a “London Gazette, published by authority,” and dating from “January 16 to January 19, 1687,” which contains the announcement of the presentation to the King of an Address from “The Mayor, Recorder, Aldermen, Sheriffs, Common Councilmen, Grand Jury, and Borough Jury of his Majesties City and County, of the City of Gloucester.” This said Address, which had been adopted at the General Quarter Sessions held on the 9th of the same month, styling James as “Dread Sovereign!” extolled “the Reason and Equity of General Indulgence for matters of mere religion.” “Nothing can be more our duty,” it goes on to say, “both as Christians and Subjects, than first to render to Almighty God, in whose hands are the hearts of Kings, our hearty thanks for putting it into the King’s heart to do so good things for his people. Next in all humility to express, not only our acquiescence but height of satisfaction, in your Majesties so pious, so prudent, so charitable, and kind a determination towards all your

subjects." Then, assuring the crafty monarch of their "united and utmost efforts to elect for Parliament such members as will joyfully and readily meet and join with him" in his Indulgence design, it proceeds, in a style of pious adulation, to congratulate the "Dread Sovereign" upon the probable birth of a son and heir, "the Image of his heroic mind." It need hardly be said that "His Majesty received it very graciously." It might well be called "a foolish business altogether." The good men of Gloucester, like many others, were deceived by the King's professions, and fell into the trap he had so artfully baited. But as to Powell's authorship of "the fulsome document," there is room for doubt. It was more probably the work of his supplanter Price, during his brief occupation of the municipal clerkship, or of some one who may have held the office *pro tem* between Price's removal and Powell's restoration. ³

In 1689 Powell was called to the state of Sergeant-at-Law, and took the oaths at the Chancery Bar. On this occasion, according to custom, he entertained the nobility, judges, and other distinguished persons at Serjeants' Inn, Fleet Street, when he gave rings with a motto, alluding probably to the recent arrival and new government of William III., "*Veniendo Restituit Rem*"—(His coming restored affairs).

We read in Narcissus Luttrell's "Diary," under the date May 1, 1691, that His Majesty (William III.) before he went hence was pleased to order that Mr. Serjeant Powell should succeed Mr. Justice Vintris, deceased, in the Court of Common Pleas, and who had thereupon appointed his officers and made his robes; yet notwithstanding at Harwich Sir John Trevor and Henry Guy, Esq., who attended the King thither, prevailed on His Majestie to put a stop to the former, and got his promise for Sir W. Poultney to be the judge; this is also opposed by the Earl of Nottingham and the Chief Justice Holt, who have put a stop thereto till His Majesties further pleasure be known." The result of this intrigue against him was that he was appointed a Baron of the

Exchequer and knighted, instead of becoming a Justice of the Common Pleas.

By a singular coincidence there was at this time another judge bearing the same name. Sir John Powell, of Llangharn, Carmarthenshire, with whom our Gloucester worthy has been frequently confounded, was one of the judges on the trial of the seven Bishops in 1688, and was dismissed from the Bench by the arbitrary James for his independent conduct on that occasion. He was, however, restored to his office by William, and sat as a Justice of the Common Pleas, so that when our Mr. Justice Powell was removed to that court in 1695, these two judges with the same Christian and surnames sat on the bench of the same court at the same time. In some cases they sat together on special commissions, for Luttrell says "18 Sept. 1692 Monday fortnight 6 of the judges—Treby, Dolben, Eyres, Rokeby, and the 2 Powells sat on a special commission of Oyer and Terminer at Winchester for tryall of several officers in the Yard at Portsmouth for embezzling his Majesties stores." This duality of names, which has since occasioned much confusion, was found to be also inconvenient at the time, and hence we frequently find attempts to distinguish them in the reports of the period, as Mr. Justice Powell "senior" or "junior"; while sometimes the latter is described as "of Gloucester." Neither had cause to be ashamed of the other. Both were recognised by the profession as upright judges and sound lawyers; and presided over many important cases which will be found in the Law Reports and in the State Trials.

The eminent Carmarthenshire Judge died on circuit at Exeter in 1696: but his younger namesake survived him seventeen years; becoming a Justice of the King's Bench in 1702, and at length dying in his native city, where he lies buried, with others of his family, in the Lady Chapel of the Cathedral. A handsome marble monument, with statue representing him in his judical robes, perpetuates his memory.

The countenance has been well described as "placid and dignified." There is an elaborate Latin inscription to the following effect :—

"Here is buried JOHN POWELL, Knight, descended from a noble and ancient family who, having established their residence in Herefordshire during a period of very many years, have long since removed hence into Gloucestershire. He himself conspicuously adorned the reputation which he inherited from his ancestors, his whole life being passed with honour. A man most experienced in the laws of his country, for a long period an advocate, afterwards for 22 years a member of the triple College of Judges in the Court of London, he deserved his reputation for unshaken integrity, unwearied industry, uprightness and courage; ever conspicuous both in protecting the innocent and punishing the guilty; never to be moved either by promises or threats. Successively appointed to try actions of the Exchequer under William III., 1st November, 1691; to try actions in Court of Common Pleas under William III., 26th October, 1695; to try actions in Court of King's Bench under Queen Anne, 23rd June, 1702. He lived 68 years and 19 days, and died 14th June, 1713."

"John Snell, Esquire, sole heir by his will, set up this monument out of gratitude, love, and his own duty, to his eminent uncle who highly deserved it at his hands."

"Unless what we do is useful, praise is foolish."

A black marble slab, with his name and the date of his death, marks the site of his grave at the foot of the monument.

The heirship of his nephew is in part explained by the fact that Sir John never married.⁴ By his will, dated 11 April, 1713, he "recommends his soul to the infinite mercy of Almighty God." He bequeathed £100 "for the support and encouragement of the school lately erected, and for the clothing of poor children, and teaching them to write and read, which my will is should be done." The school referred to was in Lower Northgate Street, and was long known as "The Poor School."

Much yet remains to be told of the life and character of this interesting and eminent man.

The evidence of monumental eulogies is not always reliable. It is well when it is confirmed by the testimony of contemporaries and illustrated by facts. It is so in the case of Sir John Powell. Other records, besides that in marble, present him in a favourable light both as a judge and a man.

Mr. Foss says, "during the twenty-two years he sat in one court or another, he secured universal respect and esteem"; and so high was the reputation of the court when he and Chief Justice Holt sat together, that Lord Chief Justice Ellenborough is reported to have said that when Holt and Powell agreed the law was certain; but that what the law was when they differed was very doubtful. Several important trials in which he took part are reported in Vol. xiv. of the "State Trials."

Our worthy certainly appears to great advantage in the case of Jane Wenham, "the witch of Walkerne," an elderly woman who was tried before him at Hertford Assizes, on March 4, 1712. It was a superstitious age. Absurd beliefs, which had prevailed through centuries of darkness, still kept their hold not only on the popular mind, but on that of the educated classes. Lawyers and clergy as well as rustics believed in wizards and witches, ghosts and goblins. Even the well-balanced mind of Sir Matthew Hale was swayed by these delusions; and his condemnation of a poor woman to be hanged as a witch is a shadow upon his honoured name :

"Now shining forth without a fleck or flaw,
A luminous expounder of the law,
In wisdom's vast and varied treasures rich—
Now—hanging an old woman for a witch !"

The conduct of Judge Powell presents a happy contrast to that of his great predecessor.

An article in *Blackwood's Magazine* for May, 1859, reviews a narrative of this trial, which was written by Mr. Francis Bragge, "one of the principal actors in the transaction," and published as "a full and impartial Account of Sorcery and Witchcraft practised by Jane Wenham, of Walkerne, in Hertfordshire, upon the bodies of Anne Thorne and Ann Street, &c., the proceedings against her from her being first apprehended till she was committed to Gaol by Sir Henry Chauncey; also her Tryal at Assizes at Hertford, before Mr. Justice Powell, when she was found guilty of felony and

witchcraft, and received sentence of death for the same, March 4, 1711-12."

The grand jury, composed, it may be presumed, of educated men, readily found a true bill. Sixteen witnesses, including a lady, two clergymen and other gentlemen, were arrayed against the accused in proof of the most absurd and incredible charges. Everything seemed against the weak and helpless creature, and from the first there was no hope of her escape. But she had the sympathy of the judge. Free from the blinding superstition of the times, the clear-headed and humane lawyer saw through the folly and cruelty of the proceedings. At several points as the trial went on, his feeling found expression in checks which he administered to eager witnesses, and in quiet irony directed against the prosecution. As appeals to reason were useless against ignorance and prejudice, he summed up briefly, having doubtless, resolved upon his own after action. He seems, however, to have made an attempt to win the jury to a kindly mood by a pleasantry which Defoe thus records:—"The court being full of fine ladies, the old judge very gallantly told the jury, 'They must not look for witches amongst the old women, but amongst the young.' It was like charming to deaf adders, and proved all in vain: they quickly found her guilty of "*conversing with the devil in the shape of a cat.*"

For such an offence our enlightened forefathers had provided a terrible penalty. To "consult, covenant with, entertain, employ, feed, or reward any evil or wicked spirit, to or for any intent and purpose," was then a capital felony! The jury declaring her guilty of this mysterious crime, the judge could then do nothing but pass sentence of death. "Happily," says the writer in Blackwood, "the story of Jane Wenham does not end here. The conclusion sounds more like a fiction than a tale of real life; nevertheless it is strictly true. Powell—all honour to the grey-haired, merry old judge—exerted himself successfully to obtain her pardon from the Crown." It is satisfactory to add that on her release from jail powerful

friends, probably influenced by Sir John's opinions, afforded her shelter and support. She lived long afterwards and was regarded as "a pious, sober woman." Defoe says that "becoming possessed of a comfortable subsistence, she did a great deal of good with it to the poor, and became as much the object of their esteem as she had been of their detestation."

For the humane efforts which led to these good results the judge brought upon himself showers of obloquy in the shape of sermons and pamphlets by the clergy of the day, most of them taking for their text or motto "Thou shalt not suffer a witch to live."

Defoe mentions a further case in which a woman who was tried for witchcraft before our worthy had it laid to her charge that she could fly. "Ay!" said the Judge, "And is this true? Do you say you can fly?" "Yes; I can;" she answered. "So you may if you will then," replied the kindly facetious Powell; "I have no law against flying,"—a decision which confounded her accusers, and left the poor woman, who was doubtless insane, at liberty to walk away, if she could not fly.

Dr. Samuel Parr, who has fallen into the strange error of attributing Jane Wenham's pardon to a controversy which arose upon her case, rather than to any interposition on the part of Judge Powell, likewise accuses him of having condemned Mary Hickes and her daughter Elizabeth, an infant of eleven years, at Huntingdon, for witchcraft, both of whom, he says, were executed July 17, 1716. The learned Doctor overlooks the evidence which the gross abuse heaped upon Powell by the clergy affords of the humane part he took in the Hertford case; while in that at Huntingdon there is no proof that such an execution ever took place, either there or elsewhere, at the date given. If it did, Judge Powell had nothing to do with it; for, as we have seen, he died three years previously! Had he tried the case, there can be no doubt as to the course his wise humanity would have taken respecting it.⁵

As by a statute of Henry VIII., judges were then prohibited, under a penalty of £100, going on circuit where they resided. Sir John could not travel the Oxford circuit, and consequently never sat in the courts of his native city.

Notwithstanding his placid countenance, the Judge, true to his Celtic origin, is said to have been of somewhat choleric temperament, but was nevertheless very genial in disposition, and a most agreeable companion in social life. Even Swift was pleased with his abounding cheerfulness. Writing in the summer of 1711, the Dean says: "In the evening I went to the Lord Treasurer's, and amongst other company found a couple of judges with him. One of them—Judge Powell—an old fellow with grey hairs, was the merriest old gentlemen I ever saw, spoke pleasant things, and chuckled till he cried again."

An amusing story told in "The Gentleman's Magazine" for October, 1732, proves his love of a joke, and shows him to have had no more belief in ghosts than in witches. It is as follows: "The late Dr. Fowler, Bishop of Gloucester, and the late Mr. Justice Powell, had frequent altercations upon this subject (Ghosts, &c.). The Bishop was a zealous defender of ghosts; the Justice somewhat sceptical and distrustful of their being. In a visit the Bishop one day made, his friend the Justice told him that since their last disputation he had had ocular demonstration to convince him of the existence of ghosts." "How!" says the Bishop, "What! ocular demonstration? I am glad, Mr. Justice, you are become a convert. I beseech you let me know the whole story at large." "My Lord," answers the Justice, "as I lay one night in my bed about the hour of twelve, I was waked by an uncommon noise, and heard somebody coming upstairs and stalking directly towards my room. I drew the curtain and saw a faint, glimmering light enter my chamber." "Of a blue colour no doubt," says the Bishop. "Of a *pale* blue," answered the Justice; "the light was followed by a tall, meagre, and stern personage, who seemed about 70, in a long

dangling rugg gown bound round with a broad leathern girdle; his beard thick and grisly; a large fur cap on his head, and a long staff in his hand; his face wrinkled and of a dark sable hue. I was struck with the appearance and felt some unusual shocks, for you know the old saying I made use of in Court when part of a lanthorn in Westminster Hall fell down in the midst of our proceedings, to the no small terror of one or two of my brethren:—

‘Si fractus illabatur orbis,
Impavidum ferient ruinea.’⁶

But to go on. It drew near me and stared me full in the face!” “And did you not speak to it?” interrupted the Bishop, “there was money hid or murder committed to be sure.” “My lord, I did speak to it.” “And what answer, Mr. Justice?” “My lord, the answer was, not without a thump of the staff and a shake of the lanthorn, that he was the *watchman of the night*, and came to give me notice that he had found the street door open, and that unless I rose and shut it I might chance to be robbed before break of day.” The judge had no sooner ended but the Bishop disappeared.

One of his latest kindly acts is said to have been that of mediating with success as peacemaker between the Mayor of Gloucester and some roistering young citizens, who in an after dinner ramble encountered his worship, and thought it fine sport to roll him in the street gutter! Those who remember what our city gutters were even fifty years ago, will not wonder that the chief civic magnate failed to see the fun of such a proceeding.

About the beginning of last century much attention was being directed in several parts of the country to the question of pauperism and the management of workhouses. A workhouse, built by special Act of Parliament in Bristol, and used as a test of destitution, had produced such excellent effects, that the example was followed in many places—our neighbour city Worcester among others. Sir John Powell was at this time Governor of the old workhouse which stood

at the corner of Quay Street ; ⁷ and it was, no doubt, under his influence, and by his assistance, that an Act of Parliament in 1703 abolished the old government of that institution, so that a new Corporation was formed under the title of "The Governor, Deputy Governor, and Guardians of the Poor of the City of Gloucester," with powers which it was hoped would enable them to deal more satisfactorily with this ever difficult social problem.

Sir John's Gloucester residence was an interesting spot. The site of the Grey Friars Priory, which at the Dissolution was granted by Henry VIII. to one John Jennings, came, in 1680, into the hands of the City Corporation. The building, which had been converted into a private dwelling-house, was occupied by Governor Massey during the siege in 1643, and received some damage from the King's artillery. Robert Raikes, referring to it in his *Gloucester Guide*, 1802, says : "It is remarkable for having been the residence of Judge Powell, a native of this city, and much celebrated for the integrity of his conduct and the soundness of his judgment."⁸ He also lived, and most probably died, in the house where Raikes himself dwelt from 1758 to 1802,—the fine old residence opposite St. Mary de Crypt Schoolroom—which is so closely associated with the name and memory of the venerable Founder of Sunday Schools. He had a country house in the pleasant Severn-side parish of Deerhurst.

It is amusing to observe that the confusion between the two Judges Powell has extended to their portraits, for the folio engraving by Sherwin bears the inscription "Sir John Powell, Bart.," whereas neither of them were baronets ! The son of the senior judge was created a baronet but died without issue, and the title became extinct. Moreover, the portrait in the National Portrait Gallery, which is described as that of the Welsh judge, is that of our own worthy—Sir John Powell, of Gloucester !

Another portrait of the judge, one which originally belonged to himself, remained as a sort of fixture in his

Southgate-street residence. For some generations it passed from tenant to tenant under certain conditions, but is now in the possession of the descendants of the late Mr. Richard Powell Chandler. His "brief bag," bearing his name, is preserved by Mrs. Witcomb, of London Road, one of his collateral descendants. Another relic is a massive brass dog collar, of a large size, probably buried with some favourite animal, which was found many years ago when the foundations for a house were being dug in Lower Westgate Street. It is engraved "1701. Judge Powell, in Sergeants' Inn, in Chancery Lane, London;" and has long been in the possession of Mr. Councillor Ward.

NOTES.

1. This charter was granted in 1673. Under it the Town Clerk was elected for life; his election being subject to the approval of the Crown. His duties, which were to assist the Magistrates at Quarter Sessions, and to transact the usual business of the Corporation, could be discharged by deputy. His salary of £8 13s. 8d. per annum was supplemented by certain fees and professional charges for business connected with his office.

2. Robert Price was a Welshman, born at Cerrig-y-Druidion, in 1653, educated at Wrexham, and St. John's College, Cambridge, and called to the bar at Lincoln's Inn. He was made Attorney General of South Wales in 1682, and Recorder of Radnor the same year. In 1700 he was raised to a Welsh judgeship; and two years afterwards created a Baron of the Exchequer; so that there were two judges who had been town clerks of Gloucester on the Bench at the same time. He was removed to the Common Pleas in 1726, and died February 2nd, 1733.

3. The Rev. John Russell Washbourn, Rector of Rudford, in pointing out that for January, 1687, we should, allowing for difference of style, understand 1688 as the correct date, remarks that about this time the corporation was "regulated" in order that members favourable to the views of James might be elected to Parliament.

4. John Snell afterwards represented Gloucester in Parliament.

5. Belief in witchcraft long lingered in our rural districts, and unrestrained by the law, would still have found victims to destroy. A poor woman of exemplary character, who died in the village of Icomb, as recently as 1840, was suspected of "having to do with devils and evil spirits, and using enchantments," so that on one occasion, a rich neighbour stabbed her in the arm with a penknife, saying she was a witch, and

drawing her blood to break her spells ! The chief ground for these cruel suspicions was, that she was a Baptist ! These superstitions do not seem to be yet entirely extinct either in town or country.

6. Horace Odes III. 3—

“ Should Nature’s pillar’d frame give way,
That wreck would strike one fearless head.”

Conington’s Translation.

7. On the site of the Ironworks of Messrs. Seekings and Co.

8. The present Grey Friars House was built by Mr. Philo Maddy, about seventy years ago.

SIR ROBERT ATKYNS, JUNIOR.

[1646—1711.]

THE only son of Sir Robert Atkyns, senr., inherited both his name and his virtues, and is known as Sir ROBERT ATKYNS, jun., the Historian of Gloucestershire. Born in 1646, and educated with great care under the eye of his father, he became in early life a student of antiquities. Having a considerable estate settled upon him, and being happily married, he took up his abode at Pimbury Park, a secluded and delightful residence in the parish of Sapperton. Here he pursued his favourite studies and exercised old English hospitality. He was repeatedly elected as member for Cirencester; and also for the county, in which he was highly popular. His political opinions were more Conservative than those of his father, but he was not a prominent member of his party, and seems to have taken no active share in Parliamentary affairs. His preferences lay in other directions.

For many years during the middle and latter part of the seventeenth century, Dr. Parsons, Chancellor of the Diocese, was collecting materials for a history of this county. Finding that the infirmities of age and the declining state of his health would not permit him to complete his design, he handed his collections to Sir Robert, who undertook to carry on the work. It was one involving much research, but in thorough accordance with his tastes. His position and influence were favourable to his success, and after some years of diligent labour his pleasant task was accomplished. But he did not live to see its publication.

A noble monument to his memory in Sapperton Church, the place of his burial, bears the following inscription :—

“In Memory of Sr ROBERT ATKYNS, of Pimbury Park, Glo’ster Shire, Knight, Son of Sr Robert Atkyns, one of Ye Justices of the Court of Common Pleas, in the reign of King Charles II., afterwards Lord Chief Baron of Ye Exchequer and Speaker of the House of Lords ; Grandson of Sr Edward Atkyns who was one of ye Barons of ye said Court.

“While he lived he was beloved and honoured, and when he died ye loss of him was lamented by all who knew his private and his publick Virtues.

“He was always Loyal to his Prince, Loving to his wife, Faithful to his friends, Charitable to ye poor, Kind and Courteous to his neighbours, Just to All ; Sober and Serious in his Conversation and a Peace-Maker to his utmost Power.

“His obliging Virtues endear’d him to his county who chose him for their Representative in Parliament as often as he would accept of their choice. He lived with great indifference for life and without ye fear of Death, and dyed of a Dysentery at his house at Westminster, on ye xxix day of November in ye year of our Lord MDCCXI, and of his age LXV.

“He left behind him Louise Lady Atkyns, Daughter of Sr George Cartaret, of Hawns, in Bedford Shire, his most dear and sorrowful Widow, who erected this Monument to his memory, though He left behind him one more durable—‘The Ancient and Present State of Glo’ster Shire.’”

A later hand adds :—

“The Lady who was altogether worthy of so Good and Great a Man, was her self interred in the same Vault with him. She died the 2nd of Dec. 1716, Aged 63.”

The work which is to prove his most “durable monument” is a noble folio volume. The first edition, which was published in 1712, was superbly printed ; and was adorned by a fine portrait of the author, by Kip, as well as illustrated by upwards of seventy engravings of the family seats of the county nobility and gentry, by the same skilful artist. These pictures give views not only of the mansions, but of the gardens, grounds and surrounding country ; while, incidentally, they illustrate many of the costumes, sports, and habits of the period. It was published at five guineas, but a great part of the edition being destroyed by an accidental fire on January 30, 1713, at the house of Mr. Bowyer, the printer,

in White Friars, the price of the few copies that were saved was greatly raised. Even on some of these traces of their nearness to the flames can be observed.

In 1768 a second edition was published, but, strange to say, a great part of this also was destroyed by fire, so that copies are still rare, and consequently of high price.

A few extracts from the Preface will show the spirit in which this great work was written and sent forth.

“Being,” says the author, “particularly sensible of the Duty and Gratitude which he owes to the County wherein he dwells, he does, therefore, with a pious affection submit this Book to his Neighbours and Countrymen.”

Referring to benefactions for religious and charitable purposes, he has some admirable remarks on good works as necessary evidence of Christian faith. “We find by experience,” he encouragingly adds, “that the performance of one good work inclines a man to proceed to the performance of another.” His closing words are a fervent prayer:—

“May the Great God, who is the Author of Peace and Lover of Concord, evermore bless and preserve this County in all Peace and Happiness.”

THOMAS GARDINER.

[1657—1745]

AMONG the non-jurors connected with this county was one whose strange history comes down to us from the pen of a Yorkshire clergyman. In "An Account of a Gentleman who lived fifty years alone at Amney, in Gloucestershire," the Rev Mr. Barnard records some singular facts which he obtained during a visit to Ampney Crucis about 1742. This pleasant village lies about three miles east of Cirencester. The sparkling waters of the Amnis rise within its bounds, and, flowing southwards to join the Isis, give this parish, and three others through which they run, the common name of Ampney.¹ The distinctive appellation, Crucis, is derived from its ancient Church of the Holy Rood or Sanctæ Crucis, a picturesque building, described by Sir William Guise as "of transition Norman architecture, and probably originally built about 1200, its transepts being of a later period." A fine mediæval cross, carefully restored a few years ago, stands in the churchyard. Close to the church, and just within a gently undulating and well-timbered park, is Ampney House, a quaint old mansion of the Elizabethan age.

THOMAS GARDINER was born in London, of "a genteel family," about 1657. In 1676 he was elected from the Charter House School to All Souls College, Oxford, and allowed an exhibition of £20 a year towards his maintenance at the University. Here he appears to have been diligent and successful, obtaining a fellowship, and gaining a high repute for scholarship. The election in which he was chosen

was one of such keen and brilliant competition that for many years after it was called the "Golden Election." He continued at Oxford till the Revolution; but when in 1689 he was required, as a member of the University, to take the oaths of allegiance to William and Mary, his non-juring principles led him to refuse. He therefore resigned his fellowship and retired to Ampney, where the Pleydell family, to whom he was nearly related, were residing at the Park.

Macaulay, in estimating the general character of the non-juring clergy, makes great allowance for the trying situation in which they stood. Many of his remarks would apply to others of the party who found themselves "thrown on the world with nothing to eat and with nothing to do." Gardiner, and many more, as well as the evicted divines, were probably in this position. Some became domesticated as chaplains, tutors, and spiritual advisers in Jacobite families. While admitting that in situations of this kind men of pure and exalted character may preserve their dignity, and more than repay, by their example and instruction, the benefits they receive, the historian is of opinion that "to a person whose virtue is not high-toned this way of life is full of peril. If he is of a quiet disposition, he is in danger of becoming a servile, sensual, drowsy parasite. If he is of an active and aspiring nature, it may be feared that he will become expert in those bad arts by which, more easily than by faithful services, retainers make themselves agreeable or formidable." Gardiner seems to have been little likely to become either a droning sensualist or an artful schemer. Simple, sincere, and high-principled, it was evidently his highest aim to live in all good conscience before God and man.

The last male of the name and family of Pleydell was at this period an infant, having been born in 1687. To this child—Robert Pleydell—who was heir to the manor and estate at Ampney, Gardiner became tutor. So averse, however, was he to anything like a state of dependence, that instead of living with the family he preferred to live alone. The

Pleydells, knowing how frugally he fared, seldom having any meat dressed for himself, would occasionally send him some from their own table. To prevent the bestowment of such favours he would give the servant half-a-crown on these occasions, and also bid him ask his mistress if there were no poor people in the parish on whom she could bestow her charity.

In process of time Gardiner accompanied his pupil to the University of Oxford, and continued with him there and at Ampney till 1719. The relation of tutor and pupil had grown into that of mutual friends. The affection of Pleydell for his tutor had rendered him so susceptible to his influence that it would seem he not only received his peculiar religious views, but was prepared to follow him in the strange course of life which he was then contemplating and afterwards followed. This was prevented by the death of Pleydell at the age of thirty-two. His love for his native parish, and the Christian benevolence of his heart found expression in his will, by which a farm called Ranbury, of about 132 acres, in the adjoining parish of Ampney St. Peter, was bequeathed towards maintaining a schoolmaster, and also clothing six boys and six girls of the parish of Ampney Crucis. A rent charge of £80 a year is payable by the owner of the farm for this good purpose. There is a marble monument to the memory of the amiable testator inside the communion rails, on the north side of the church. He left two sisters, co-heiresses, one—Elizabeth, married Henry Rayner, LL.D., and the other, Charlotte Louisa, married Dawnay, son of Lord Viscount Downe.

On the death of Mr. Pleydell, and the removal of the family from Ampney, they gave Gardiner a little house near the park, distant from any other in the village. Here he dwelt entirely by himself for above sixteen years, when age and infirmities, and the misfortune of breaking his leg, obliged him to have the attendance of a woman at certain hours of the day, during the remaining ten years of his life.²

This strangely solitary life was spent in studious pursuits, religious exercises, and charitable offices. He had come from Oxford with a very competent knowledge of the Greek, Latin, French, Spanish, and Italian languages ; and, during his University career, had pursued all branches of study that were then most cultivated. In his solitude much of this had been neglected, and his attention almost entirely absorbed by mystical divinity.

Religious mysticism was much in the air, both in England and other parts of Europe, during portions of the seventeenth and eighteenth centuries. Jacob Boehme, alias Teutonicus Philosophus, the unlettered shoemaker of Gorlitz, writing from 1612 till his death in 1624, sent forth a score of volumes mightily affecting religious thought in various quarters. He, doubtless, influenced John Saltmarsh, of Chigwell, the Puritan preacher, who in 1647 published the little volume "Sparkles of Glory," which Dr. Stoughton thinks influenced Penn and others of the early Friends. Molinos in Spain, Madame Guion in France, Swedenborg in Sweden, Jane Leade and William Law in England, and many others, were exerting a similar influence through this period. Gardiner appears to have been a disciple of the German enthusiast whose work "Aurora" he had noted with his own hand, and whose principles he had methodised in order to make him better understood. To Boehme's works he had added those of Thauler, Madame Bourignon, Jane Leade, and Peter Poirer. A treatise of the last named on the "Divine Economy" he had formerly translated and published. With the writings of Plato and Hierocles he was familiar, while from those of Dionysius, the Areopagite, he had transcribed large quotations in Greek. In support and illustration of his mysticism he had also collected a number of texts from the Septuagint, extending from Genesis to the Psalms, to which he had prefixed the title "Expressions in Holy Scripture, countenancing and explaining this heavenly-taught Philosophy and Divinity." This was followed by a translation of another

work entitled "The Devout Christian, the Beloved of God."³

In addition to his beloved studies and times of religious contemplation he was, as long as he was able, a strict attendant at the parish church, not only frequenting the usual services, but being present at baptisms and funerals, and on other occasions. His critical observation was so keen and his disapprobation so openly expressed that he must have been a rather embarrassing hearer to officiating clergymen. He had studied the Scriptures and the Liturgy with such care and accuracy that not the least mistake could be made by a clergyman in any part of the service but he was sure to note it, and tell him of it. More than this, "if ever anything was said in a sermon which he either did not understand or approve, he always, before the congregation, gave marks of his dislike." His conduct, in other respects, was most singular. Sometimes on entering the church porch he would fall down, and bowing his face to the ground continue there all the service time, saying "he was not worthy to enter into God's house in his present state." At other times, prostrating himself in this manner after morning service, he would so remain till the afternoon. In Lent he sometimes fasted till his strength was almost spent; and when he met with an accident by which his leg was broken, he refused for a long while to have the bone set, saying "he did not know but God had sent that affliction for his eternal good."

In declining some services which Mr. Barnard, in one of his visits to him, kindly proffered, Gardiner expressed his thanks, but said that a man who for fifty years had been resigned to the will of God had but little to do at his time of life; and "thanked God he could meet death the next moment without concern."

His charities were extensive. During a great part of his life he was in receipt of an annuity which was regularly paid him from Wales, and which he chiefly employed in relieving the wants of others who resorted to him for help. Thieves as well as beggars profited by his eccentricity. He was

repeatedly robbed by wretches who broke into his house while he was at church. On one of these occasions he lost £100, all the money he had, and which he had laid by for a particular charitable use. Yet, the only concern he expressed was that of pity for the miscreant who had committed the theft. At another time when word was brought him, as he was going to church, that a man was robbing his house, he refused to send the key, being unwilling to have the rogue taken. When on a third occasion of his house being plundered he lost his watch, the Pleydell family sent him another, which he kept but a day or two, and then returned to the Steward, being unwilling to keep it lest "it might tempt people to be wicked." A small portion of his time was spent in weeding and keeping remarkably clean a little plot of ground adjoining his house, and which is still called "Gardiner's Park."

While in the prime of his life he never admitted any visitors but such as forced themselves upon him, and to these he expressed such signs of uneasiness that they soon withdrew. Mr. Barnard was an exception, and in the course of two short visits was able to obtain more information than any one else possessed. "That he had been an excellent scholar," says Mr. Barnard, "I make no doubt. Though for several years, perhaps, he had not heard the sound of Greek, yet he perfectly understood some parts of the Greek Testament, which I read to him; and if I made the least mistake in the pronounciation, which I did to try him sometimes, he always observed it. Add to this he gave some ready answers to questions I put to him about difficult places." In answer to a question he said that he "believed the Church of England to be the most sound and pure church in the world, though he differed from it in a few things;" and he maintained that the Bible was sufficient to teach all men their duty.

He was at this time about eighty-three years of age, and of his personal appearance Mr. Barnard says, "I found him almost sunk under the weight of age and poverty, but with a serene and cheerful countenance." "He seems to be (for I

saw him sitting) a man of low stature, of a quick, piercing eye, a serene, open, reverend countenance, which is increased by the greyiness of his hair and beard, the latter of which is grown to a great length."

During the last years of his life, his friends being dead and his income greatly reduced, his food was charitably supplied to him by the steward of Lord Downe, who had come into possession of the Ampney estate.⁴ His death took place in 1745, at the age of 88. The Rev. J. Hinton Black, the present vicar of Ampney Crucis, who has obligingly supplied me with some of the facts in this narrative, says that the parish register contains an entry of his burial, but nothing more.

It is no wonder that such a character was an enigma to his neighbours, and that among the villagers he should be known as the *Hermit*, the *Wizard*, the *Madman*, and the *Popish Priest*. Even the vicar of the parish did not know whether he was in Holy Orders or not: but Mr. Barnard found that he had never been ordained. An acquaintance with his favourite authors will throw some light on the character and conduct of this amiable mystic. The marvel is that his disciplined and well-furnished mind should, under such circumstances of hardship, have continued so long in captivity to his imagination. His life is an instance, and certainly a very striking one, of the strange ways in which earnest inquirers may be led by the many bewildering influences which often respond to their most heartfelt cry, "What is truth?"

NOTES.

1.—The other parishes are Ampney St. Peter, or Eastington; Ampney St. Mary, or Ashbrook; and Down Ampney, on the border of Wilts.

2.—I have corrected some dates and calculations in Mr. Barnard's account as being evidently erroneous.

3.—Among the strangest religious writers of the seventeenth century was one John (?) Tryon, of Bibury, whose early life was passed as a sheep-boy on the Cotswold downs of his native parish. Migrating to London he

engaged successfully in business as a hatter ; and having become possessed of some peculiar religious notions, wrote a little work which even for those times was a most singular production. It is many years since I saw it, and its perusal then suggested that its author was insane ; but perhaps he was some sort of mystic.

4.—The annuity, which he is said to have received from Wales, might have been some regular allowance from funds, contributed by the Boevey family and others, to aid needy non-jurors. As these benevolent patrons died off the supplies would fail.

ARCHBISHOP HORT.

1673—1751.]

MARSHFIELD, situated on the South Cotswolds at the lower extremity of our county, and possessing in its ancient church, old chapels, endowed schools, almshouses, weekly markets, annual fairs, and other buildings and institutions, all the characteristic features of an old English town, was the birthplace of JOSIAH HORT, an Archbishop of the Irish Established Church, who was born February 2, 1673. He was the son of a Nonconformist gentleman named John Hort, who, after sending him to a Grammar School in Bristol, placed him for higher education, especially the study of philosophy, at the academy of Mr. Thomas Rowe, where Dr. Isaac Watts, one year his junior, was among his fellow-students. This was probably followed by some special training for the ministry, and in course of time, it is said, he became pastor of the Nonconformist chapel in his native town.

In this position he does not seem to have continued long. Under some influences, which we cannot now trace, he resolved to enter the Established Church. Respectable as was the course of study pursued by young Nonconformists at their academies, yet they could not but feel how much they lost by their unjust exclusion from the national universities, and, doubtless, in some instances, ecclesiastical predilections were sacrificed to ardent longings for higher educational advantages. It might have been so with Hort; at all events he went to pursue further studies at Clare Hall, Cambridge.

In 1705 he was admitted into priest's orders by Dr. Patrick, Bishop of Ely, in whose diocese he held a donative

parish for some time, till by the favour of Lord Chancellor Cooper he was instituted to the vicarage of Windsor. On the appointment of the Marquis of Wharton to the Lord Lieutenancy of Ireland, in 1709, Hort accompanied him as domestic chaplain to Dublin.

From this period his advancement is dated, his patron soon conferring on him a benefice in the diocese of Meath. The patronage being disputed he received no profits from it for seven years; but compensation was afforded by his appointment in 1718, by Lord Bolton, who had become Lord Lieutenant, to the rectory of Lowth, and the deanery of Cloyne. In 1720 he was made dean of Ardagh, and by the favour of another Lord Lieutenant—the Duke of Grafton—he was raised in less than a year to the bishopric of Ferns and Leighlin. This he held for six years, when he was translated by Lord Carteret to the sees of Kilmore and Ardagh. During the sixteen years of his episcopacy here he spent large sums in beautifying the church of Kilmore, improving the episcopal house, and making gardens and plantations.

He was nearing the seventieth year of his age, when, in January 1742, he was elevated to the Archbishopric of Tuam, one of the four Archbishoprics into which the Irish Established Church was then divided. In addition to this high and lucrative office he had license to retain the see of Ardagh *in commendam*: an arrangement which led to the sees being ever afterwards holden together.

His death at the age of seventy-eight, occurred December 14, 1751. He was buried in St. George's Chapel, a small and now little-used church, near Mountjoy Square, Dublin, where a monument to his memory bears a highly eulogistic inscription. Lodge's "Peerage of Ireland" gives a long account of the Archbishop's wife, who was a sister of the first Earl of Kerry. Among his descendants are Dr. Hort, of Trinity College, Cambridge, one of the Bible Revision Committee: and Sir William F. G. Hort, Bart., of Kilkenny.

Among the Archbishop's published works is one entitled

“Instructions to the Clergy of the Diocese of Tuam.” This, which was his primary charge delivered in 1742, has been so highly approved as to have been reprinted several times by his college at Cambridge. He also published a Thanksgiving sermon in 1707; a Visitation sermon in 1709: an Episcopal charge in 1731; and a Volume of discourses in 1738. He was a lover of Church music, and presented Tuam Cathedral with an organ.

There is now a proposal to erect a window to his memory in the Cathedral of his diocese, and it is hoped the project will shortly be carried into effect.

DR. JAMES BRADLEY, F.R.S.

[1692—1762.]

Thou hast measured the belt of Saturn, thou hast weighed the moons
of Jupiter,

And seen, by reason's eye, the centre of thy globe ;

Subtly hast thou numbered by billions the leagues between sun and
sun,

And noted in thy book the coming of their shadows ;

With marvellous unerring truth, thou knowest to an inch and to an
instant

The where and the when of the comet's path that shall seem to rush by
at thy command."

—*Martin Tupper.*

ASTRONOMY, treating of the greatest material works of the Creator, may well hold the first place as the noblest of physical sciences. In the extent of its observations and the vastness of its discoveries no other study can compare with it ; nor does any other inquiry make such high demands upon man's mental faculties. To devise means whereby the heavenly bodies may be traced in their courses involves efforts of sublimest genius : while the use of these methods calls for the exercise of equal intellectual power. Qualities of the highest order are, therefore, required for its pursuit ; and as knowledge of its stupendous truths is gained, the mind of its student becomes enlarged and elevated.

It is no wonder, then, that popular imagination invests the astronomer with somewhat of that glory which pertains to the objects of his contemplation ; and that around the names of the great students of this science there beams a halo of celestial brightness. Grouped in the firmament of human knowledge they form its most glorious constellation ; and where Copernicus and Tycho Brahe, Kepler and Galileo.

Newton, the Herschells, and others shine as stars of the first magnitude, there our own eminent countyman, JAMES BRADLEY, fills a conspicuous place.

The Bradleys, from whom this remarkable man descended, were a branch of a family originally seated at Bradley Castle, in the county of Durham. When, and under what circumstances, they came into Gloucestershire, cannot be told. It is also uncertain where they first settled. The birthplace of James has been thought doubtful; the honour having been claimed for two rural parishes on the Cotswolds. One of these is the pleasant village of Hampnett, the source of the river Lech, about a mile north-west of the little town of Northleach. That his parents resided there for several years, and that some of their children were born in that parish there can be no doubt. The Rev. W. Wiggin, M.A., the present rector, in reply to some inquiries, courteously writes:

“I have gone very carefully twice through the register of this parish, from the year 1680 to the year 1710, and can only find the following entries; alas! none of *James Bradley*:—

Elenor, daughter of William Bradley, yeoman, and Jane, his wife, born 28th December, baptised 6th January, 1680.

John, born 16th July, baptised 24th July, 1682.

Mary, born 18th August, baptised 2nd September, 1684.”

It would appear that after this date the family removed to the pretty village of Sherborne, lying on the banks of the Windrush, three miles east of Northleach, the register of that parish containing an entry of the baptism of William, son of William Bradley and Jane, his wife, July 27th, 1689. Most accounts give March, 1692, as the date at which James was born, and Sherborne as the place of his nativity. But as “there is a long gap in the register between 1690 to 1703,” no record of his birth or baptism can be found. For this omission in the parish records, the Rev. H. Madan Pratt, M.A., the present vicar, who has obligingly furnished these particulars, says he cannot at all account. That Sherborne was the birthplace of the future Astronomer Royal cannot be reasonably disputed.

The boy's early education was obtained at Northleach Grammar School, and on 15th March, 1711, he was admitted as a Commoner to Baliol College, Oxford. His mother, who was a native of Bishop Cannings, near Devizes, was a sister to the Rev. Dr. James Pound, who, as an astronomical observer and a man of great learning and genius, ranks high among the worthies of Wiltshire; and young Bradley, who had been named after him, appears to have owed much to his generosity and influence. Dr. Pound, who was at this period incumbent of Wanstead, in Essex, regarded the boy with much affection, assisted in the expenses of his education, invited him on visits to his own house, and on one occasion nursed him through an attack of the small pox. The affection seems to have been reciprocal: the nephew spent a great part of his vacations with his uncle, acquiring astronomical knowledge and assisting him in his scientific pursuits. This intimate association with so remarkable a man doubtless exercised a great influence upon his character and future career.

His course at Oxford was successful. He took his B.A. degree in 1714, and proceeded M.A. three years later. In March, 1716, he had sent from Oxford a communication to the Royal Society containing an account of a remarkable Aurora Borealis which had appeared on the 6th of that month. The paper would seem to have made a favourable impression, for on the 23rd October, 1718, at a meeting where Sir Isaac Newton presided, Dr. Halley proposed him as a Fellow of the Society, and he was at once elected, together with another whose name has come down to posterity—Nicholas Saunderson, the celebrated blind mathematician.

Having been educated for the Church, Mr. Bradley was admitted into Holy Orders, and in 1719 was presented by Dr. Hoadley, Bishop of Hereford, to the vicarage of Bridstow, near Ross. The Bishop also appointed him his chaplain. The following year, the Prince of Wales presented him to the rectory of Llandewi, in the north of Monmouthshire.

His position in the Church was good and his prospects bright; but his heart was with science rather than divinity; and the study of astronomy was more congenial to his tastes than the performance of clerical duties. His desires were soon gratified. In 1721, though not yet thirty years of age, he was elected Savilian Professor of Astronomy at Oxford; and accordingly, resigning his preferments and chaplaincy, he was left at full liberty for his astronomical pursuits. These were prosecuted with untiring perseverance and crowned with much success.

Among the most important additions which have been made to astronomy since the appearance of Newton's *Principia* is that of the discovery of the aberration of the fixed stars. As early as 1725 Bradley was occupied at Kew with those intricate investigations of which this brilliant discovery was the outcome. Astronomical writers have delighted to tell of his patient sagacity, and to record the triumphs of his genius. Night after night found the persevering observer at his post, till long years of laborious examination were crowned with success. The phenomenon "which consisted in an apparent movement of all the fixed stars in a minute orbit, which was accomplished in a year for every individual, and showed that it depended in some way on the orbital revolution of the earth," had long eluded his highest sagacity. He could give it no satisfactory explanation, till, at length, a simple incident suggested the long-sought solution. Accompanying a pleasure party on the river Thames, "he noticed that the wind seemed to shift each time the boat put about, and a question put to the boatman brought the (to him) significant reply that the changes in the direction of the vane at the top of the mast were merely due to changes in the boat's course, the wind remaining steady throughout. This was the clue he wanted. He divined at once that the progressive transmission of light combined with the advance of the earth in its orbit, must cause an annual shifting of the *direction* in which the heavenly bodies are seen, by an amount depending upon the ratio of the two velocities."

This led to the grand discovery of the aberration of light, which was first announced by the modest discoverer in a letter to his friend, Dr. Halley, who read it to the Royal Society in January, 1729. "Never," it is said, "was a more minutely satisfactory explanation offered of a highly complex phenomenon, an explanation which has never been disputed, and has scarcely been corrected." This same year he commenced the delivery of lectures on Experimental Philosophy, at Oxford, a work which he continued till 1760.

In 1732 he took part in some trials at sea of Hadley's sextants, of which he expressed approval.

His reputation had risen so high that in 1742 he was appointed Astronomer Royal of England, being the third who had borne this proud title—the first having been John Flamsteed, and the second the celebrated Dr. Halley whom he immediately succeeded. The circumstances attending this appointment are worthy of note. Dr. Halley had long been anxious that Professor Bradley should become his successor, and had proposed to resign in his favour. On his death, the Earl of Macclesfield at once applied to Lord Chancellor Hardwicke seeking the office for Bradley. In doing so he used a powerful argument. Sir Isaac Newton had declared Bradley to be the "best astronomer in Europe." This *dictum* the Earl now quoted and the application was successful. He was appointed on the 3rd February, and was created D.D. at Oxford on the 22nd of the same month.

The high office to which he was thus raised then yielded but the paltry sum of £100 per annum, the amount originally granted to Flamsteed. Even this was reduced to £90 by fees deducted from it at some of the public offices! For nearly ten years he received only this unworthy amount for his devoted and valuable services; and out of this he paid his nephew John Bradley £26 a year for his services as assistant.

The amount of work he accomplished is described as enormous, and in 1748 his labour were rewarded by another great discovery—that of the Nutation of the earth's axis. It

was the result of twenty years' watching and waiting ; and it formed the subject of a most valuable and interesting communication to the Royal Society. By this and his previous discovery astronomers were, for the first time, enabled to make tables of the motions of the heavenly bodies with the necessary accuracy. The presentation of the Copley medal was some acknowledgement of the service which he had thus rendered science.

The meanness of his salary seems at length to have awakened some attention, and in 1751 he was offered the vicarage of Greenwich as a means of augmenting his income ; but feeling the impossibility of fulfilling the duties both of Astronomer Royal, and of a parish clergyman he conscientiously declined it. His conduct met with approval in the highest quarters, and almost immediately George II. granted him a pension of £250 per annum, "in consideration of his great skill and knowledge in the several branches of astronomy and the other parts of mathematics, which have proved so useful to the trade and navigation of the kingdom." Honours now fell thick upon him. He received distinctions from the learned societies of Berlin, Petersburg, Boulogne, and other places ; while correspondence reached him from astronomers in all parts of the world.

For another ten years he held his high office, labouring with the extraordinary diligence which his love of his noble pursuits impelled. On the 1st September, 1761, he made an entry recording an observation of the sun's transit. It was the last he made there. His health had for some years been failing and producing great depression of spirits ; it now so gave way that he retired to the house of his father-in-law, Samuel Peach, Esq., of Chalford, in his native county. He had often been distressed by the fear that life would be continued after reason had gone ; but his great mental faculties remained unimpaired till his death, which resulted from internal inflammation. He died 20th July, 1762, having passed , by some few months, the allotted "three score years and ten."

He was laid to rest in Minchinhampton churchyard; and a table-tomb, with brass plate bearing a Latin inscription written by Dr. Blayney, of Oxford, was erected over his grave. The inscription has been thus translated:—

“Here lies buried James Bradley, D.D., Member of the Royal Societies of London, Paris, Berlin, and Petersburg; Astronomer Royal; Savilian Professor of Astronomy at Oxford; a man highly esteemed for his knowledge of philosophy, especially in the investigation of abstruse points; so successfully diligent, and of such great wisdom, that those of every nation who devoted themselves to those pursuits freely owned his superiority: and at the same time of such rare modesty, that he alone seemed ignorant of the high reputation in which he was held by the most competent judges. He died 12 July, 1762, aged 70.”

His mother is buried near the same spot and there is, or was, a tombstone bearing the following inscription:—

“Jane, relict of William Bradley, of Combend, in the parish of Elkstone, and mother of the Rev. Dr. Bradley, of Greenwich, died September 29, 1747, aged 94 years.”

Dr. Bradley left a mass of valuable manuscripts behind him. From these a volume of his Observations was published in 1798, which was followed by another volume in 1805. In 1832 a third volume was edited and published as his “Miscellaneous Works,” by one of his successors in the chair of Astronomy at Oxford, Professor S. P. Rigaud, who prefixed to the publication an interesting memoir. The original MSS. are deposited in the Bodleian Library.

The moral qualities of this great man were worthy of his mental endowments. So deep and genuine was his modesty that it is said “no homage could overthrow it,” and, through all successes and under all honours, he remained the same unassuming man. Humane, benevolent, and kind, he was a dutiful son, an indulgent husband, a tender father, and a steady friend.

Portraits of him are preserved at Oxford. A dial erected by command of William IV. marks the spot at Kew where he began the observations which led to his great discoveries of the Aberration of Light and the Nutation of the Earth's Axis.

The history of the brass tablet originally placed on his

tomb has been a singular one. In 1825, a thief named Diego Saminos (probably a foreigner) stole it from the stone to which it was affixed. He was arrested, tried at Gloucester Sessions, and sentenced to six months' imprisonment. The brass was recovered, but, instead of being restored to its proper place, was fixed "high out of reach and sight," to the wall on the east side of the southern transept of the church, where it still is.

The tomb itself is now in a dilapidated condition. Some years ago Mr. C. R. Baynes, of The Lammas, Minchinhampton, in a most interesting article published in the *Stroud News*, drew attention to these facts; and, at the same time, opened a correspondence with Sir John Airey, then Astronomer Royal. The laudable object Mr. Baynes had in view was two-fold: the restoration of the tomb to its former condition, and the erection of a suitable memorial tablet in the church itself; the whole cost of which would not exceed £50. Neither the appeal to the public, nor that to the representative of astronomical science elicited the desired response.

The project was again revived at the Stroud meetings of the Bristol and Gloucestershire Archaeological Society, in July, 1880. On that occasion the members visited Minchinhampton Church, and both the rector, the Rev. E. C. Oldfield, M.A., and Mr. Baynes brought the subject under their notice. Nothing was done; but the Editor of the *Transactions*, commenting on these proceedings, reasonably observes: "To perpetuate the memory of so eminent a Gloucestershire man is a work which may well be undertaken by the inhabitants of the county, and doubtless the sum of £50, if necessary for the purpose, would without difficulty be raised upon a suitable appeal being made."

The simple facts of the case form the best appeal, and is it too much to hope that they will prove a sufficient one? The restoration of the tomb should be the first aim: that accomplished, something more might well be done. How

many glorious subjects the pages of the Bible and the expanse of the heavens would supply to illustrate the labours and preserve the memory of this devout astronomer ! And would not such memorials of his worth and genius find appropriate places in the church of the parish where the light of his life first dawned, and in that of the parish where he was laid to rest when his sun had set ? Thus, though dead, he would yet speak, testifying that “The heavens declare the glory of God ; and the firmament sheweth His handywork.”

BISHOP Warburton.

[1698—1779.]

A PREACHER at one of the recent Lenten services in the Nave of the Cathedral, quoted the opinion of Bishop Warburton on a controverted passage of Scripture. In doing so he spoke of the Bishop as having "lived among the men of Gloucester" more than a hundred years ago. To many of the congregation it was an unknown name. "What Bishop did the preacher say?" inquired one friend of another. "Warburton," was the reply; but it was insufficient. "Warburton, Warburton," continued the inquirer, "who was Warburton?" To this question a mural monument at the west end of the north aisle of the Cathedral supplies some answer; but it admits of a much fuller one, which this sketch is designed to give. The materials of which it consists have been gathered from numerous sources, but chiefly from "Some Account of the Life, Writings, and Character of Bishop Warburton," by Bishop Hurd, 1788; and "The Life of William Warburton, D.D." by the Rev. John Selby Watson, M.A., M.R.S.L., 1863.

Dr. WILLIAM Warburton, who filled the see of Gloucester from the beginning of 1760 till the middle of 1779, was one of the greatest theological writers and controversialists of the last century. This remarkable man was descended from an ancient Cheshire family, but was born at Newark, in Nottinghamshire, on Christmas Eve, 1698. At the age of eight he was left fatherless; but his education was carried on at good schools, where he acquired a competent knowledge of Greek and Latin. When fifteen years old he was placed with

an attorney at Great Markham, with whom he remained five years. During this period the bent of his genius appeared in a passionate love of reading and a devotion to classical and other studies, so that by the time his articles had expired he had laid a good foundation of general knowledge. Resolving to enter the Church, he placed himself under the instruction of a clerical cousin, and was at length ordained deacon at the age of twenty-five, and priest at twenty-eight, without having had the advantages of a University education.

His first living was that of Greaseley, in Nottinghamshire, of about £134 per annum, which he obtained in 1729. The following year having by the influence of Sir Robert Sutton been created Master of Arts at Cambridge, he was presented by the same gentleman to the vicarage of Brant-Broughton, in Lincolnshire, worth £560 a year; where he took up his abode with his mother and sisters. Two years afterwards the Duke of Newcastle presented him to the living of Frisby in the same county, which added £250 to his annual income. It was during this period of rural retirement—from 1728 to 1746—that he either wrote or projected the works with which his name and fame are most closely associated—"The Alliance between Church and State," and "The Divine Legation of Moses." His miscellaneous productions were numerous, and, in addition to the labours of an author, he undertook those of an editor. Having formed a friendship with Pope, he sent out an edition of that poet's works; and, after devoting considerable attention to a critical study of Shakespeare, he at length issued an annotated edition of his plays, "whereon," he says, "he had bestowed some of those leisure hours which he could spare from the duties of his sacred function."

In 1745 Warburton married Miss Gertrude Tucker, the niece of Mr. Ralph Allen, a gentleman then residing at Prior Park, near Bath, at which beautiful mansion Warburton soon took up his abode. The following year he was honoured by being unanimously appointed to the preachingship of Lincoln's Inn.

His connection with Gloucester commenced in the early part of 1753. For many years he had been most intimate with Charles Yorke, the son of Lord Chancellor Hardwicke, of Hardwicke Court, and Lord Hardwicke now offered him a prebend at the Cathedral as a mark of regard. He accepted the favour with thanks, and when, in the following year, he published a new edition of "The Divine Legation," he dedicated it to this patron. Bishop Hurd says: "Some who were curious in observing coincidences, and meant to do honour both to the patron and client, took notice that the stall to which Mr. Warburton was preferred was the same in which the Lord Chancellor Nottingham, that great patron of all the learned Churchmen of his time, had placed Dr. Cudworth."¹

During the two years he occupied this stall he published a vigorous attack on Lord Bolingbroke's writings, under the title of "A view of Lord Bolingbroke's Philosophy, in Four Letters to a Friend," the first two of which came out in 1754, and the others in 1755. In September, 1754, he was appointed one of the King's chaplains in ordinary; and on this occasion took his doctor's degree from Dr. Herring, Archbishop of Canterbury. The offer of a prebend of £500 a year at Durham tempted him from Gloucester. While affecting to depreciate preferment he seems never to have declined it. Of his indifference to clerical vestments and his impatience under personal annoyance, an illustration comes from Durham. "A friend of ours," says a writer in the *Quarterly Review*, "many years ago, on being shown, among the curiosities of Durham Cathedral, the splendid vestments formerly worn by the prebendaries, asked how they had come to be disused: when the verger said: 'It happened in my time. Did you ever hear of one Dr. Warburton, sir? A very hot man he was, sir; we never could please him in putting on his robe. The stiff high collar used to ruffle his great full-bottomed wig; till one day he threw the robe off in a great passion and said he would never wear it again;'

and he never did; and the other gentlemen soon left off theirs' too.' ”

In 1756 Warburton was gratified by the birth of a son, the only child he had, and of whom, as the boy grew up, he became extremely fond. “Being asked to what profession he should devote him, he said he would determine according to his ability. If he proved himself a lad of good parts, he should make him a lawyer; if but mediocre, he should breed him a physician; but that if he turned out a very dull fellow he should put him into the Church.”

Political influence was again at work for Warburton's further preferment, and he was promoted to the Deanery of Bristol in September, 1757. Some irregularity in “reading himself in” has raised the question whether he ever was, in legal strictness, the Dean of Bristol. It happened to be a Saint's day on which the rubric orders the Athanasian creed to be read. Warburton from some cause omitted it. Dissatisfaction was expressed by leading members of the congregation, and he went through the ceremony, including the omitted creed, on the following Sunday. On neither occasion were the directions of the rubric complied with, and the legal doubt remained; but the Bristolians were satisfied.

He had scarcely entered on this new office than he was “tempted to have a stroke at Hume,” and published an anonymous work against him. But his deanship was of short duration. In less than two years and a quarter he was nominated to the see of Gloucester vacant by the death of Bishop Johnson.

At his consecration, January 20, 1760, he requested Dr. Newton, Bishop of Bristol, to preach the sermon usual on such occasions. In doing so, the preacher delicately commended the new Bishop as eminent for literature, conspicuous as a preacher, and illustrious as an author whose advancement to his high station in the Church was both a security to religion and an encouragement to learning. Mr. Pitt, too, gloried in Warburton's promotion, as an honour to

his administration, and declared that nothing of a private nature, since he had been in office, had given him so much pleasure as bringing him upon the bench.

Immediately after his consecration he appointed Hurd, with whom he had contracted a close and lasting friendship, his chaplain, and assigned him a room called the Abbot's apartment in the old palace of Gloucester.² He himself continued for some years to reside at Prior Park.

On January 30 he appeared as preacher before the Lords on the anniversary of "King Charles the Martyr." The sermon was considered one of his best, and by far the best that had ever been preached on the occasion. It contained much, however, both of fact and of opinion, which must have made the ears of the "Martyr's" admirers tingle. Discussing the King's character in no flattering terms, he concludes: "In a word, his Princely qualities were neither great enough, nor bad enough, to succeed in that most difficult of all attempts, the enslaving a free and jealous people."

Warburton was nevertheless a stickler for prerogative; but on some occasions met more than his match. An amusing instance, which occurred at Prior Park, is told by Walpole: "The saucy priest," he says, "was haranguing in behalf of prerogative." Quin (the player) said, "Pray, my Lord, spare me; you are not acquainted with my principles; I am a republican; and perhaps I even think that the execution of Charles I. might be justified." "Aye," said Warburton, "by what law?" Quin replied, "By all the laws he had left them." The Bishop would have got off upon judgments, and bade the player remember that all the regicides came to violent ends—a lie, but no matter. "I would not advise your Lordship" said Quin, "to make use of that inference; for if I am not mistaken, that was the case of the twelve apostles." There was great wit *ad hominem* in the latter reply, but I think the former equal to anything I ever heard. It is the sum of the whole controversy couched in eight monosyllables, and comprehends at once the king's

guilt and the justice of punishing it. The more one examines it the finer it proves."

In a Triennial Charge delivered in 1761 he emphatically warned his clergy against studies extraneous to their profession—by the pursuit of which they would seem to neglect the interests of the Church. Some of his hearers remembering his editions of Shakespeare and Pope and other literary labours, were probably tempted to retort with the old proverb—"Physician heal thyself." In the same year he addressed a letter to them on the subject of Confirmation, giving directions concerning the rite and enjoining great care in the due preparation of candidates. There was doubtless much need for this increased strictness. But the Bishop was not very hopeful as to the result. "All will depend," he says, writing to Hurd on the matter, "upon the clergy's observing my directions, an attention to me which I do not expect." Such incidents give unfavourable glimpses of the clergy of the period.

It was a stirring period, and of one feature of the times Bishop Hurd thus speaks: "What is called Methodism had now spread among the people. It was a new species of Puritanism, or rather the old one revived under a new name. This sect first appeared at Oxford, where two fellows of Colleges, Mr. George Whitefield and Mr. John Wesley, were its chief promoters and supports. They were both of them, it may be, frank enthusiasts in setting out. The former is said to have been a weak, the latter unquestionably a shrewd man."

"Warburton having," his biographer goes on to say, "watched Wesley's movements with care for some years, now thought he had gained such insight into his views and character as to be able to give a full and fair account of him to the public." Of Whitefield he had written twenty years before, "I have seen Whitefield's Journal, and he appears to be as mad as ever George Fox the Quaker was:" while he had not hesitated to rank Wesley among "over-heated bigots"

and "idle fanatics." Now, seated on the episcopal throne, he proceeded to expose and denounce their "unreasoning enthusiasm," in two volumes entitled, "The Doctrine of Grace; or the Office and Operations of the Holy Spirit Vindicated from the Insults of Infidelity and the abuses of Fanaticism." The Methodists "not being accessible to reason," says Hurd, "he attacked them with ridicule, in holding up to view and exposing their leader and archetype, John Wesley, out of the materials largely provided for him in that adventurer's own journals." It was not difficult to find superstitious narrations and weak reasonings in these records, and seizing upon some of these the Bishop dealt many heavy blows against Wesley and his friends. If bitterness of spirit and hard speeches could have destroyed the rising sect, Methodism would have perished in its infancy. The core of his fierce feeling is, perhaps, indicated in his enquiry, "What more strongly tends to tumult and disorder than for one who professes to propagate only the plain old religion of the Church of England, to set at nought its established discipline, by invading the province of the parochial minister; by assembling in undue places and at unfit times; by speaking evil of dignities, in scurrilous invectives against the governors and pastors of the National Church?"

Wesley replied in "A letter to the Right Rev. Lord Bishop of Gloucester," and Whitefield in a pamphlet of twenty-four pages. Another reply proceeded from the Rev. John Andrews, LL.B., of St. Mary's Hall, Oxford, who, after a long visit to America, had become vicar of Stinchcombe. His pamphlet, containing two hundred more pages than Whitefield's, was a dull and pointless performance, but its publication added fuel to the fire that had long been burning in the prelate's breast. For some time before, Mr. Andrews had given his diocesan offence by his open attachment to Methodism, and his preachings in connection with Lady Huntingdon and her followers. The spirit and style in which he had been admonished and

threatened will appear from the following letter :—

“March 25th, 1763.

“MR. ANDREWS,—I have received several complaints of you. Those which concern your own curacy are on account of your frequent absence, and for not giving your parish service both morning and afternoon on a Sunday. Unless I have satisfaction on these two particulars, more especially the former, I shall revoke your license by process in my court. I shall insist upon your constant residence in your parish, not so much from the good you are likely to do there, as to prevent the mischief you may do by rambling about in other places. Your Bishop and (though your fanatic conduct has almost made me ashamed to own it) your Patron,

W. GLOUCESTER.

Andrews replied that he had resided in his parish two years and nine months out of three years he had held the living; and also reminded the Bishop that in a certain interview he had given him leave in consideration of the smallness of the income, and of the delicate state of Mrs. Andrews' health, to officiate at Stinchcombe only once on a Sunday. The Bishop's rejoinder was short, if not sweet :—

“If I indulged you in giving your parish only one service on a Sunday, I hereby revoke the indulgence, and insist on your giving them full service.

W. GLOUCESTER.”

It was a sort of wolf and lamb controversy, which was brought to a point by the publication of the pamphlet, after which “the diocese of Gloucester was rendered too hot for Mr. Andrews.” Archbishop Secker, however, came to his help, and gave him some preferment in Kent.

Bishop Hurd predicts that “The Doctrine of Grace” is “a composition which will be read when the ridiculed sect will either be forgotten, or will find a sort of immortality in its pages.” This over-confident prophecy is not yet fulfilled; nor is there, at present, any sign of its accomplishment. It may even be thought by some that, not improbably, the names of Warburton and Hurd will be forgotten before those of Whitefield and Wesley.

In 1764, Mr. Allen died at Prior Park, leaving legacies of £5,000 each to Warburton and his wife. In addition to this the reversion of Prior Park and other property of about £3,000

a year, was left to Mrs. Warburton on the death of Mrs. Allen, an event which occurred about two years afterwards. This acquisition of riches was counterbalanced by the Bishop's failure of health. He, however, continued to do much work and sent out fresh editions of the "Alliance" and the "Divine Legation." But he was sensible of growing weakness, and in the early spring of 1768 admitted that while he had "the same appetite for knowledge and learned converse he ever had," yet he "had not the same appetite for writing and printing." "It is time," he querulously added, "to begin to live for myself: I have lived for others longer than they deserved of me." It should be said that the season at which he was then writing—the months of February and March—he considered to be the "most unfriendly to the health of mind and body of any throughout the whole year."

In the summer of 1769 he visited Hurd, who for some years had held the living of Thurecaston, in Leicestershire. His decay of strength was then so apparent that Hurd afterwards wrote advising him to relax his studies. He pleasantly replied: "I have received your kind letter of advice, and shall, in the banker's phrase, *accept and honour the contents*. You know by experience how difficult it is, when we have got into a wicked habit of thinking, to leave it off. All I can promise is, if that will satisfy you, *to think to no purpose*; and this I know by experience I can do, having done so for many a good day.

"I think you have often heard me say that my delicious season is the autumn, the season which gives most life and vigour to my mental faculties. The light mists, or as Milton calls them, the *steams*, that rise from the fields in one of these mornings, give the same *relief* to the views, that the blue of the plum (to take my ideas from the season) gives to the appetite. But I now enjoy little of this pleasure, compared to what I formerly had in an autumn morning, when I used, with a book in my hand, to traverse the delightful lanes and hedge-rows round about the town of Newark, the *unthinking*

place of my nativity. Besides, my rheumatism now keeps me within in a morning, till the sun has exhaled the *blue of the plum.*"

In August of this year (1769), the Bishop left Prior Park, and took up his permanent abode at the Palace at Gloucester, where he had been accustomed to spend the summer months of every year. Dr. Tucker was at this time Dean, but they do not appear to have been on very cordial terms.

An accidental fall while reaching a volume from a high shelf in his library, probably hastened the decay of his powers. In 1771, Hurd, writing to Mrs. Warburton, expressed the opinion that the Bishop would write no more. Far from resenting this, he wrote in reply, "I received this news with an approving smile. I was charmed with the tenderness of friendship, which contained, in so inoffensive a manner, that fatal secret which Gil Blas was incapable of doing, as he ought, to his patron, the Archbishop of Granada."

Horace Walpole happening to be at Gloucester in 1774, probably while on a visit to his friend George Selwyn, of Matson, made the Bishop a call. He found him very infirm, speaking with much hesitation, and beginning to lose his memory. His powers were still more weakened and clouded by the death of his son the following year. The youth, who had shown good abilities, had been intended for the law, and was placed at Trinity Hall, Cambridge, but his health was feeble and he died in his twentieth year. From this date the sorrowing father's existence was little more than a blank. At times his faculties would re-assert somewhat of their old power; but generally his condition was that of forgetfulness and inattention, and he thus languished till the summer of 1779. In the beginning of June of that year he drew near to death; and on the 7th "in a momentary revival of intellect he asked an attendant, in a quiet rational tone, 'Is my son really dead, or not?' The servant hesitated how to reply, when the Bishop repeated the question in a firmer voice. The attendant then answered, 'As your lordship presses the

question, I must say, he is dead.' 'I thought so,' said Warburton, and soon after expired."

It has been remarked that few men of such eminence have passed to the grave with so little notice. The periodicals, with one or two exceptions, were silent respecting him. Even the *Gloucester Journal* contained nothing but the following brief notice:—"On Monday night last died at the Palace in this city, the Right Rev. William Lord Bishop of this Diocese, in the 81st year of his age. His lordship was consecrated 19th of January, 1760." Wesley, on hearing of his death, said "He is gone to rest, I well hope, in Abraham's bosom."

The marble monument in the Cathedral, erected by his widow, bears the following inscription, written by Hurd, over a medallion portrait;—

To the Memory of
WILLIAM Warburton, D.D.,
For more than nineteen years Bishop of this See :
A Prelate
Of the most sublime Genius and exquisite Learning,
Both which Talents
He employed, through a long life,
in the support
of what he firmly believed,
the Christian Religion,
and of what he esteemed the best Establishment of it,
the Church of England.
He was born at Newark-upon-Trent, Dec. 24, 1698 ;
was consecrated Bishop of Gloucester, Jan. 20, 1760 ;
Died at his Palace, in this City, June 7, 1779,
and was buried near this place.

His property, which must have been considerable, was bequeathed to his wife ; a portion of his books only being left to be sold for the benefit of the Gloucester Infirmary. Hurd, who was now Bishop of Lichfield and Coventry, was his executor. He was Warburton's most faithful and devoted friend, and his admiration of him was so great that Dr. Thurlow, Bishop of Lincoln, described it as idolatry. His estimate of his works led him to declare that they would "deliver him down to posterity as the ablest divine, the greatest writer, and the first genius of his age."³

The age in which Warburton lived was one of controversy, and our polemical worthy, whether as country clergyman, dean, or bishop, was ever in the thick of the fight. "A state of authorship is a state of war," he says, "and when I first drew my pen every popgun alarmed me, but by use, and the experience of no danger, I learned to hear a blunderbuss discharged at either ear without the least emotion." His contentions were varied. He fought pitched battles or exchanged hasty blows with bishops, dissenters, methodists, papists, mystics, freethinkers, critics, poets and players; and was no sooner out of one encounter than he was looking out for another. On some occasions he was engaged with two or three different opponents at the same time. His style of argument was often so coarse and violent that he has been likened to a clown making furious assaults with a crab-tree cudgel. He knew how to abuse, and freely mingled denunciations and ridicule with his arguments.

His correspondence was varied and extensive. He appears to much advantage in his letters to Dr. Doddridge, whom he highly esteemed, and to whom he subscribed himself:—"Your most affectionate Friend and Brother." These epistles to the eminent Nonconformist certainly serve to support the opinion of Mr. Watson that "whatever faults Warburton had, he was no bigot." A letter to the Rev. Joseph Jane, of Christ Church, Oxford, who had played the part of "candid friend" in criticising some of his opinions, is excellent in style and tone. Mr. Jane subsequently became an incumbent in his diocese, by being preferred to the rectory of Iron Acton, and on all occasions showed with high satisfaction the letter he had received from Warburton. A brief note to Hogarth is complimentary to the artist and characteristic of the writer. The painter was soliciting subscriptions for his "Analysis of Beauty," and Warburton wrote as follows:—

"March 28, 1753.

"Dear Sir,—I was pleased to find by the public papers that you have

determined to give us your original and masterly thoughts on the great principles of your profession. You owe this to your country, for you are both an honour to your profession, and a shame to that worthless crew professing *virtù* and connoisseurship, to whom all that grovel in the splendid poverty of wealth and taste are the miserable bubbles. I beg you will give me leave to contribute my mite towards this work, and permit the inclosed to entitle me to a subscription for two copies.

"I am, Dear Sir, with a true sense of your superior talents, your very affectionate humble servant, W. WARBURTON."

The life of such a man was likely to abound in incidents of interest, and numerous anecdotes in which he figures are on record. Some of these have reference to his intercourse with other eminent men of his time.

Hurd, describing him as a companion, says:—"In private, with his friends, he was natural, easy, unpretending; at once the most agreeable and most useful companion in the world. You saw to the very bottom of his mind on any subject of discourse; and his various literature, penetrating judgment, and quick recollection made him say the liveliest or the justest things upon it." Burke seems to have been charmed with his conversation. The first time the great orator met Warburton in company, he sat next to him at dinner without knowing who he was; but being much struck with his talk, he at last said: "Sir, I think it is impossible I can mistake you: you must be the celebrated Dr. Warburton; *aut Erasmus aut Diabolus*."

According to Boswell there was strong mutual dislike between Warburton and Johnson. "They ought," says Mr. Wilmot, "to have taken to each other, having so many good and evil qualities in common." Of their first interview Johnson gave an amusing account to someone who asked if he had ever been in company with Warburton. "I never saw him," said he "till one evening about a week ago, at the Bishop of St. Asaph's; at first, he looked surlily at me; but after we had been jostled into conversation, he took me to a window, asked me some questions, and before we parted was so well pleased with me that he patted me." Patting and tapping on the shoulder seems to have been among his habits.

His disappointment at not being raised, as he had expected, to the Bishopric of London, was strangely and offensively expressed. Preaching at court he took occasion to remark that all preferments were bestowed on the most illiterate and worthless objects, and as he said this, turned about and stared full at Bishop Terrick, who had been recently appointed to that see.

Many stories are told crediting Warburton with smart and humorous sayings. When Lord Lyttleton, after holding the office of Chancellor of the Exchequer for a short time, was obliged to retire from incapacity, and was succeeded by Mr. Dowdeswell, Warburton remarked that there was a curious contrast between the two Chancellors, "for the one could never in his life learn that two and two made four, while the other had never learned anything else."

The following extract from "Priestley's Memoirs" gives the origin of a saying that has become proverbial: "I have frequently heard," said the late Lord Sandwich, in a debate on the Test Laws, "of the words *orthodoxy* and *heterodoxy*; but I confess myself at a loss to know precisely what they mean." "Orthodoxy, my Lord," said Bishop Warburton in a whisper, "orthodoxy is my doxy, and heterodoxy is another man's doxy."

Mr. Counsell tells a story that on the occasion of the Bishop being enthroned he was attended by two vergers whose antiquated appearance tempted him to jocosely remark, "I suppose, gentlemen, you have been here ever since the Reformation." Mr. Counsell, however, does not give the reply which tradition attributes to one of these venerable officials, who being somewhat deaf and mistaking the observation, promptly answered "Yes, my lord, we have." This incident, if it happened at all, was connected with his installation as prebend, as it was then that he made his first acquaintance with the vergers, who must have been well-known to him when he returned to the cathedral as Bishop.

The sincerity, as well as the soundness of his religious belief, has been questioned both by friends and foes. The broadness of his views led the French to ask whether he was really in earnest as the defender of revelation; and Voltaire thought that instead of being rewarded for his writings with a bishopric, he ought rather to have been required by the Church to recant and ask pardon for the freedom with which he had expressed his opinions. Bishop Hoadley, ranking him with writers who "change sides, receding from their first positions and pretences," preserved his letters that he might some day be amused with his inconsistencies. Cradock, speaking of his work on "Prodigies and Miracles" which his friends were anxious to buy up as having a deistical tendency, says "its great author almost daily gave instances of not being strictly orthodox." Dr. Parr, while seeing no ground to believe him to be inclined to infidelity, yet thought his light manner of expressing himself on sacred subjects was sufficient to make many suspect his sincerity. The opinion of Rowland Hill is freely expressed in his "Village Dialogues," where, quoting an expression used by Warburton, "in the exertion of his zeal against modern enthusiasts," he adds:—"Though a bishop of a Church which so repeatedly insists on divine influences, yet, like many others, he entirely denied all divine influences whatever; thus he completely reduced Christianity to a system of deism, or of natural religion, as it is called, while he pretended to vindicate her sacred cause."

Although he preached and wrote on the "Nature and End of the Sacrament of the Lord's Supper," he is said to have been "extremely lax in his attendance on the communion, even when regard to his office and character seemed to require his presence."

As an instance of the intense attention with which he sometimes followed a train of thought, it is related that on one occasion, riding on horseback from Brant Broughton to Bilton Hall, he passed through the village of Fulbeck, where a fire was raging at the house of Mr. Fane, without at all

noticing the circumstance, appearing to those who saw him to be absorbed in some subject of meditation.

Of himself and his literary habits, he says, writing to Dr. Doddridge, in 1740, "I am naturally very indolent, and apt to be disgusted with what has been any time in my hands." "Distractions of various kinds, inseparable from human life, joined with a habit naturally melancholy, contribute greatly to increase my indolence." To keep himself at work, he says, he had recourse to an old expedient: that of "setting the press on work, and so oblige myself unavoidably to keep it going." Another voluminous writer—Thomas Scott—is said to have written much of his "Commentary" "with the printing press clanking at his heels."

His domestic affections seem to have been strong. He was a devoted son and a good brother. Though marrying late in life he appears to have lived happily with his wife, whom he described as "one of the finest women in England," to whom "to offer up his freedom was to be more free." His love for his son was deep and tender. Two of his sisters, he says, married "unhappily, and a third, on the point of venturing, escaped the hazard, and so engages my care only for herself." This sister lies buried in Dursley Church, where there is a monument to her memory, describing her as "Mrs. Frances Warburton, sister of William Warburton, D.D., Bishop of Gloucester; a woman of an excellent understanding, with a benevolent and compassionate heart." The Bishop's widow married the Rev. Stafford Smith, who had been his chaplain, and who, by the presentation of Hurd, became Rector of Fladbury, near Evesham, a living worth more than £700 a year. She died in 1796.

Bishop Newton confirms the impressions which come from other quarters as to Warburton's person and habits. "He was," says the Bishop, "rather a tall, robust, large-boned man, of a frame that seemed to require a good supply of provisions to support it; but he was sensible that if he lived as other people do, he must have used a good deal of exercise,

and, if he had used a good deal of exercise, it must have interrupted the course of his studies, to which he was so devoted as to deny himself any other indulgence, and so became a singular example, not only of temperance, but of abstinence, in eating and drinking; and yet his spirits were not lowered or exhausted, but rather raised and increased by his low-living."

His works, in seven quarto volumes, edited by Bishop Hurd, were published at the expense of Mrs. Stafford Smith, in 1788. A subsequent edition consisted of twelve volumes octavo, to which a thirteenth, containing "Selections from Warburton's Unpublished Papers," was added by the Rev. Francis Kilvert, M.A., in 1841.

NOTES.

1.—Dr. Ralph Cudworth was installed a prebendary of Gloucester in 1678, and shortly afterwards published his great work "The True Intellectual System of the Universe, wherein the Reason and Philosophy of Atheism are Confuted, and its Impossibility Demonstrated."

2.—In 1767 Hurd was made Archdeacon of Gloucester.

3.—Hurd was translated to the see of Worcester in 1781. As a Bishop he "magnified his office," and deemed it necessary "to support the dignity of his position." He was accustomed to pass through Gloucester on his way to Bristol Hot Wells, in his episcopal coach, with his servants in full dress livery, and a train altogether of twelve attendants!

DEAN TUCKER.

[1712—1799.]

FOR nearly two-thirds of last century—from 1735 till 1799—Josiah Tucker was filling clerical offices in Bristol and Gloucestershire, beginning as a curate in a rural parish and ending as Dean of Gloucester Cathedral. He was not a man to pass through life, either in church or world, without its being known that he lived; and in the apparently widely separated spheres of divinity, politics, and commerce he was a prominent figure, taking important parts and having a wide influence.

By family and birth he was a Welshman, the son of a farmer, of Langharne, in Carmarthenshire, where he was born in 1712. His father, having a small estate left him near Aberystwith, removed to that locality, and seeing the mental tastes and abilities of Josiah, he sent him to the Grammar School at Ruthin, in Denbighshire. He was neither mistaken as to his son's talents nor disappointed in his school career: the lad made such progress as to secure an exhibition at St. John's College, Oxford.

He proceeded to the University when about 18; and in connection with his life there one of his old friends has told an interesting tale. At that time the journey between Cardiganshire and Oxford was long and tedious, on account of the badness of the roads. "Our young student for a time travelled on foot. At length old Mr. Tucker, feeling for his son's reputation as well as for his comfort, gave him his own horse. But at his return, after term, young Josiah, with true

filial affection, considered that it was better for him to walk to and from Oxford than for his father to trudge on foot to the neighbouring markets and fairs, which had been the case in consequence of this new regulation, and therefore returned the pony, with many acknowledgments, though the old man could hardly be prevailed on to accept it. After this Mr. Tucker continued to go backwards and forwards to the University on foot, with his baggage at his back." Coming from his home, *viâ* Brecon and Monmouth, he would pass through Gloucester; thence by way of Crickley Hill, Frogmill and Northleach on to Oxford, a distance altogether of hard on one hundred and sixty miles. Such a distance with *impedimenta* and bad roads would be six days' good walking; but the young Welshman was strong of limb as well as stout of heart.

On completing his University course in 1735 he entered into Holy Orders, and obtained a curacy in Gloucestershire. Two years afterwards he became curate of St. Stephen's, Bristol. Many of the inhabitants of the parish were merchants, and as the young curate was greatly inclined to the study of commerce, he now had special opportunities of extending his knowledge in that direction. Other studies were not neglected; and his clerical duties were diligently fulfilled. Dr. Butler was filling the see of Bristol, and with him Mr. Tucker became intimate. The Bishop, recognising his merits, made him his chaplain and appointed him to a minor canonry in the cathedral. A sermon which he preached before the Governors of the Bristol Infirmary in 1745 was much approved, as, while setting forth the value of such institutions for the alleviation and cure of bodily sufferings, he directed attention to the moral benefits which, under right conditions, they were fitted to effect.

His popularity suffered when in 1753 he warmly advocated the bill which was then brought into Parliament for the naturalisation of the Jews in this Kingdom. A spirit of religious tolerance, as well as motives of commercial policy,

led him to use his pen vigorously in support of this wise and humane measure. In doing so he incurred the wrath of the Bristolians, who answered his arguments with abuse; and being denied by the law the pleasure of burning him *in propria persona*, they vented their anger by burning his effigy clad in canonical vestments!

His knowledge of trade and commerce proved the means of his advancement in the church. In 1755 he wrote an able pamphlet on the Turkey trade, and pointed out the evils resulting from the existence of the Chartered Companies. About the same time Lord Clare (afterwards Earl of Nugent) being a candidate for Bristol, was elected chiefly through the efforts of Mr. Tucker, who, appreciating his acquaintance with commercial matters, deemed him a fit representative for the great trading city. This course of action sorely offended his parishioners, who, for the most part, vehemently opposed Lord Clare's return. Some of these opponents who were in church offices, plainly told him that "if he voted against the *vestry* they would not collect him a single shilling." "Gentlemen, do whatever is right in your own eyes;" he calmly replied, adding, "I shall certainly vote for Lord Clare, consequently against you. And I shall certainly do my duty to you as your *minister*, whether you collect for me or not. If you can answer that in your consciences, I am satisfied. Sure I am, my conscience shall never reproach me for my conduct towards *you*; and I should be very sorry (for your own sakes) that *yours* should reproach you for your conduct towards *me*." This manly behaviour overcame all opposition and secured his usual income.

The gratitude of the successful candidate was very practically expressed. In return for these political services Lord Clare procured for his supporter a prebendal stall in Bristol Cathedral, then got him passed on from the curacy to the rectorship of St. Stephens, and finally obtained for him the Deanery of Gloucester. A bishopric was subsequently offered him, but this further preferment was declined.

It was in 1758 that the sturdy Cambrian was installed as Dean in the old Cathedral city through which he had so often tramped baggage-laden in his student days ; in the same year he took his D.D. degree. Dr. Warburton followed him the next year as Bishop of the diocese ; and these two remarkable men were thus brought into near association. Their relations were not so happy as to afford illustration of the goodness and pleasantness of brotherly unity. The Bishop affected to hold the Dean's commercial studies and opinions in contempt, and was credited with having sarcastically said that "trade was his religion, and religion his trade." His Lordship was not invulnerable, and the Dean could have retorted with sarcasm ; but he chose a more excellent way. "The Bishop," he said, "affects to consider me with contempt ; to which I say nothing. He has said that religion is my trade, and trade is my religion. Commerce and its connections have, 'tis true, been favourite objects of my attention—and where is the crime ? And as for religion, I have attended carefully to the duties of my parish ; nor have I neglected my Cathedral. The world knows something of me as a writer on religious subjects ; and I will add, which the world does not know, that I have written near three hundred sermons, and preached them all again and again. My heart is at ease on that score, and my conscience, thank God, does not accuse me."

His friend by whom this account was written, added his own testimony to the truth of the Dean's declarations, and tells with pleasure, that "he was a most exemplary parish priest regular in the discharge of all his duties, familiar with his people, kind to their wants, and always attentive to the most important object, namely, their religious improvement."

In an account of a visit which Warburton, in company with the Rev. Edward Sparkes, Head Master of Gloucester Grammar School, made to the Deanery, the Bishop shows off the Dean to great disadvantage, as "talking transcendent nonsense ;" and "moved with an irresistible ambition of shining as a divine before his Bishop." The gall with which

the prelate writes is not sweetened by the term "good-natured Dean" with which he ends his narrative.¹

The Dean was occasionally found engaging in ecclesiastical and theological controversy. The attempt which was made in 1771 to procure the abolition of subscription to the Thirty-nine Articles met with his strong opposition. A pamphlet which he wrote on the subject was deemed by his friends a masterpiece of argumentation. "It is, however, worthy of remark," says one reviewer, "that though strongly arguing for the necessity of some declaration as a point of union among the members of a church, he expressed a wish for the omission of the Athanasian Creed in the Church service; and also for excluding from subscription to the Thirty-nine Articles students to the Universities, upon matriculation, and graduates in lay faculties."

Whatever may be thought of his opinions the tone and spirit in which he carried on discussion was, at least in some instances, most exemplary. "Good sir," he says writing to the Nonconformist Dr. Doddridge, who had pointed out an error in his interpretation of a text, "I thank you heartily for correcting my mistake." Proceeding to express his opinions on certain topics, he remarks that "the arguments on either side are sufficiently strong to induce us to have compassion on those whom we think ignorant and out of the way, considering that we ourselves may appear to be the same kind of weak persons to others that they may do to us." In reference to one point on which he and Doddridge held different views, he says, "May it please the Divine Being to illuminate with His Heavenly light, and to bring into the way of truth whichever of us hath erred and is deceived." "Whenever you have a spare hour," he writes in conclusion, "I should take it as a favour to be honoured with your correspondence."

In the unhappy differences which arose between Great Britain and her American Colonies, the Dean did not appear to the greatest advantage. He believed the Colonists were

making a huge mistake in striking for independence ; and that the Mother Country was making as great a mistake in endeavouring to keep her hold by force of arms. Separation, he argued, would bring ruin to the Americans ; and war was fraught with evil to all concerned. His knowledge of America and its people was evidently at fault, while some political prejudices warped his better judgment. He treated the gallant Colonists scurvily, and ran his head against a rock in opposing Locke's grand doctrine of civil liberty. In his letters "*Qui Bono ?*" addressed to M. Necker, Comptroller General of the Finance of France, he inquires—"What benefits will accrue to America supposing her to obtain her utmost wishes of independence in the prosecution of the present war?" In reply he imagines "American patriotic orators, who are to figure away in future times at their liberty-trees and other places of public rendezvous," bewailing, in most lugubrious terms, the results of "the establishment of an Independent Republic."

Having thus indulged his fancy, the Dean proceeds to prophesy. "The Americans (having gained their independence) will be disappointed, chagrined, and universally discontented. So that when they shall be no longer connected with England they will vent their reproaches against each other, for having been the authors of their respective sufferings. As to the future grandeur of America and its being a rising empire under one head, whether Republican or Monarchical, it is one of the idlest and most visionary notions that ever was conceived even by the writers of romance. For there is nothing in the genius of the people, the situation of the country, or the nature of their different climates, which tends to countenance such a supposition !"

This was written in 1781.

The reputation which the Dean had gained for his knowledge of commerce led to his being requested by Dr. Hayter, tutor to George III. when Prince of Wales, to draw up an elementary treatise on this subject for the use of his

Royal pupil. This work, entitled "*Elements of Commerce*," was printed in quarto for private use, but was never published. In the construction of the Thames and Severn Canal, between Lechlade and Framilode, the Dean took a lively interest, furnishing some valuable suggestions as to the making of the locks and other matters. Mr. John Mills has drawn attention to the fact that he also invented some contrivance by which runaway horses could be released from a carriage. For this he was complimented by his friend—Soame Jenyns,—in some verses beginning,—

"Crown'd be the man with lasting praise,
Who first contrived the pin
To loose mad horses from the chaise,
And save the necks within."

and ending—

"Let all who view the instructive scene,
And patronise the plan,
Give thanks to Glos'ter's worthy Dean,
For Tucker—thou'rt the man."²

He was possessed of the Welsh love of music, and often found pleasure in promenading the aisles and cloisters of the Cathedral while Mr. Mutlow was playing on the organ. He was a man of plain habits and vigorous health.

In 1791, he resigned his living at St. Stephen's, Bristol, in favour of his curate; and from that time resided chiefly at the deanery, where he died of a paralytic seizure, November 4th, 1799, and was buried in the Cathedral.

On the east wall of the south transept, near his grave, there is a monument inscribed—

"Sacred to the memory of the Rev. Josiah Tucker, D.D., Dean of this Cathedral, who in the long period of forty-two years, during which he filled that station, was never once obliged by sickness, or induced by inclination, to omit or abridge a single residence; and the state of the fabric at the time of his death bore ample testimony to the conscientious and liberal interest which he always took in the preservation and improvement of it."

He is further eulogised as "distinguished by a vigorous, comprehensive, and independent mind"; as "eminently conspicuous for political discernment on the important subject

of national commerce; for the free spirit of which, unrestrained by monopoly and colonial preference, he firmly contended against prepossessions long and generally entertained;" and as a writer of works not soon forgotten.

NOTES

1. Another aspect of their intercourse, and some unfavourable references to their marriage relations, may be found in some curious verses of the period, of which Mr. Francis E. Guise has obligingly furnished the following copy:—

Dialogus de venustate Decanissæ et de deliciis Episcopissæ inter maritos habitus.

Dean.—My wife, Father William, is ugly and old,
Misshapen, chest-foundered and lame.

Bishop.—My wife, Son Josiah, you need not be told,
Is quite in the other extreme.

Dean.—I have put mine away.

Bishop.—The deed I applaud;

But example can only admire:
For you were joined only by man and by God,
But my obligation is "Prior."

This was evidently the production of one who was no friend to either Bishop or Dean.

2. Little, as well as great, things seem to have engaged his attention, and he was the subject of some trifling jokes by others as well as by his Bishop. One tale that circulated among the citizens was, that walking in College Green he met a small boy, who was evidently newly breeched. The Dean's enquiring mind prompted the question, "Well, my little boy, who made your breeches?" The urchin's reply was prompt and particular, "Father cut 'em out, and mother sewed the stitches."

JOHN CANTON, F.R.S.

[1718—1772.]

RECORDS of several early workers in the departments of natural philosophy and mechanical science are found in the annals of Gloucestershire. Some of these were pioneers of more recent inventions and discoveries; others are notable for their abilities rather than their attempts or achievements.

Both Camden and Sir Robert Atkyns point out St. Mary's Mills, at Chalford, as the birthplace of the celebrated Roger Bacon, who was born in 1214. These ancient premises contain a room still called Friar Bacon's study. "The house," says Canon Lysons, "having been occupied by my grandfather, great-grandfather, and great-great-grandfather, I can answer for the same tradition as handed down to me to that extent." The Canon with much probability suggests that Ilchester, which is commonly given as the place of the Friar's nativity, has crept in from a mis-reading in some manuscripts for Cirencester, about eight miles distant from St. Mary's Mills. The evidence certainly seems to justify us in claiming this great philosopher as a Gloucestershire man, and associating his name and his remarkable discoveries with the village which antiquarian, historian, and local tradition credit with his birth.

The celebrated Edward, Marquis of Worcester, was by residence and property so connected with this county that Canon Lysons claims him also as a Gloucestershire man. When Raglan Castle, the seat of the Somersets, had been demolished by the Parliamentarians, that family removed

their residence to Badminton, where they have continued ever since. It was probably here that the Marquis, after the war was over, carried on those curious investigations resulting in that "Century of Inventions" which he propounded, and some of which contained the germs of great modern scientific achievements. Some of the experiments of this early enquirer—between whom and Sir Charles Wheatstone nearly two centuries rolled—were directed to the invention of a system of telegraphy. "In the year 1663," says Dr. Gregory, "the Marquis of Worcester affirmed that he had discovered a method by which at a window as far as eye can discover black from white, a man may hold intercourse with his correspondent, without noise or notice taken; being according to occasion given, a means afforded *ex re nata*, and no need of provision beforehand; though much better if foreseen, and course taken by mutual consent of parties." This could be done only by means of a telegraph, which in the next sentence is declared to have been rendered so perfect that by means of it correspondence could be carried on 'by night as well as by day, though as dark as pitch is black.'" What this method of communication was is not revealed, and can now only be conjectured.

The Rev. Arthur Bedford, a Bristol clergyman, in a letter to the Bishop of Bath and Wells, written in 1703, gives a strange account of Thomas Parks, of Mangotsfield. In 1690 Mr. Bedford was lodging at the house of Parks' father, and there became acquainted with Thomas, who was then about twenty years of age, and by trade a blacksmith. He was soon found to be a young man of unusual abilities and attainments, "being extremely well skilled in mathematical studies, which were his constant delight. He also understood arithmetic, geometry, gauging, surveying, astronomy, and algebra." His attention was chiefly devoted to astronomy, and "he could not only calculate the motions of the planets, but an eclipse also, and demonstrate every problem in spherical trigonometry by mathematical principles."

He was introduced to the Rev. Mr. Bayley, rector of St. James', Bristol, who was endeavouring to set up a mathematical school. This gentleman was astonished at the degree of proficiency he had acquired ; but nothing seems to have been done to further his education. A few years afterwards his mind appears to have become affected, and he was the subject of singular delusions. According to his own accounts, he had midnight communications with spirits at cross roads in Kingswood. With these imaginary beings he professed to converse, asking them hard questions, and inducing them to sing. One called *Malchi* was his Familiar, and came at his call. Both Mr. Bedford and Mr. Bayley so fully believed these statements that they were afraid to accept his offer to take them to the spot and introduce them to these strange acquaintances. He thus, Mr. Bedford tells the Bishop, " conversed with spirits to his own destruction ;" for it was followed by illness which ended in an early death.

Dr. Smiles in his " Men of Invention and Industry," after speaking of Denis Papin, of Marburg, as probably the first who made a model steamboat—which was destroyed by jealous boatmen while being conveyed to England in 1707, for trial on the Thames,—says " The next inventor was Jonathan Hulls, of Campden, in Gloucestershire. He patented a steam boat in 1736, and worked the paddle-wheel placed at the stern of the vessel, by means of a Newcomen engine. He tried his boat on the river Avon at Evesham, but it did not succeed, and the engine was taken on shore again. A local poet commemorated the failure in the following lines, which were remembered long after the steamboat experiment had been forgotten :—

‘Jonathan Hull, with his paper skull,
Tried hard to make a machine
That should go against wind and tide ;
But he, like an ass,
Couldn't bring it to pass,
So at last was ashamed to be seen.’”

The failures of some are the stepping stones by which others reach success.

A few years later Richard Owen Cambridge, of Whitminster, was experimenting on the Severn with a curious vessel of his own invention. It consisted of two distinct boats, each eighteen inches wide and fifty feet long, placed 12 feet apart and connected by a deck. This singular structure is said to have possessed great swiftness with equal safety.

During this same portion of the century a native of Stroud was engaged in philosophical researches which entitle him to a high rank among the men of science of that time. The name of JOHN CANTON is not widely known, and the history of his life and labours has never been fully told. Appreciated by his contemporaries who knew his works and admired his genius, he has yet become almost forgotten by the succeeding generations which have profited by his experiments and discoveries.

This truly "ingenious natural philosopher," as he is termed by several writers, was born at a house, still standing in Middle Street, Stroud, July 31, 1718; and was the son of a broad-cloth weaver. While yet an infant he was placed under the instruction of a Mr. Davies, a schoolmaster who was an able mathematician, with whom he went through both vulgar and decimal fractions before he was nine years old. He then proceeded to mathematics, and made considerable progress in algebra and astronomy. These pursuits, in which he took great delight, were interrupted by his father removing him from school and putting him to the loom. His desire for the acquisition of knowledge was, however, neither destroyed nor damped, and all his leisure time was devoted to the cultivation of astronomical science. In this he was so successful that by the help of certain tables he was able to compute eclipses and other phenomena. He also applied his knowledge to the construction of several kinds of dials.

The studies of the young philosopher, who was engaged in weaving through the day, were necessarily often followed to late hours at night. His father naturally fearing the effect upon his health prohibited these unseasonable occupations,

and would not allow him the use of a candle but for the purpose of going to bed. It was all in vain; and while the other members of the family slept, he read and wrote, and thought and worked. In these hours [stolen from rest he computed, and with a common knife cut upon stone, the lines of a large upright sundial, which besides the hours of the day, showed also the rising of the sun, his place in the ecliptic, and some other particulars.

His father, who was astonished at this performance, permitted the dial to be placed before the front of the house, where it soon attracted the attention of some gentlemen in the neighbourhood, and awakened their interest in its youthful constructor. The lad thus obtained access to their libraries, in one of which he found "Martin's Philosophical Grammar," which gave his mind a strong impulse towards natural philosophy. At the house of another of these friends he first met with a pair of globes, which afforded him great pleasure, as enabling him to solve with ease those problems which he had hitherto been accustomed to compute.

Among others with whom he thus became acquainted was an eminently scientific clergyman—Dr. Henry Miles, of Tooting, a member of the Royal Society. This gentleman perceiving young Canton's abilities to be too promising for confinement to a country town, prevailed on his father to let him go to London. He accordingly quitted the factory, and went to the Metropolis in March, 1737. After a visit of two months to Dr. Miles he articulated himself for a term of five years as clerk to Mr. Samuel Watkins, master of an academy in Spital Square. So great was his diligence and so excellent his conduct, that on the expiration of his clerkship he became partner with Mr. Watkins, whom, after three years, he succeeded as sole master of the establishment. In 1744 he married Penelope, eldest daughter of Mr. Thomas Colbrooke, a gentleman of London; and continued to carry on the Academy during the remainder of his life.

Amidst his arduous and responsible professional occupa-

tions, his philosophical studies were still unweariedly pursued. Electricity, which was then engaging the thoughts of most of the philosophers of Europe, received his earnest and successful attention. He was one of the first to repeat and pursue the experiment of the Leyden jar, and made many discoveries by his investigations. In 1750 a paper on a "Method of making artificial magnets, without the use of, and yet far superior to, any natural ones," was read before the Royal Society, and obtained for him both the honour of election as a fellow of that learned body, and also the presentation of their gold medal. The same year he was honoured with the degree of M.A. by the University of Aberdeen, and in 1751 was elected one of the Council of the Royal Society.

Dr. Franklin's hypothesis of the similarity of lightning and electricity, which excited much astonishment and discussion both in America and Europe, was first subjected to experimental tests in England by Mr. Canton in 1752. He was thoroughly successful in attracting fire from the clouds during a thunderstorm, thus verifying the American philosopher's theory, and gaining honour for himself.

In the following year in a paper on "Electrical Experiments with a view to account for their several Phenomena," read to the Royal Society, he communicated his discovery that some clouds were in a positive and others in a negative state of electricity. Dr. Franklin about the same time made the same discovery in America. This circumstance, together with the constant support which Canton had given to Franklin's hypothesis, led the Doctor immediately on his next arrival in England to make him a visit, which resulted in a warm and lasting friendship between the two philosophers.

Some idea of the extent and variety of his labours may be gained from a brief record of some of his contributions to science. A paper, in 1756, on the "Shooting of the Stars" secured a prize which the editor of the "Lady's Diary" had offered for the solution of some questions relating to that

phenomenon. Another communication which appeared in the "Gentleman's Magazine" for September, 1759, discussed the electrical properties of the tourmaline, and supplied much information concerning that beautiful and interesting mineral. The same year he contributed a paper to the Royal Society "On the Variations of the Horizontal Magnetic Needle," illustrated by a complete year's observations of its diurnal variations. The Transit of Venus, on June 6, 1761, was the subject of another of these communications; and was shortly followed by one in the form of a letter addressed to Dr. Franklin, on certain Electrical Experiments. In the same year he made a curious addition to philosophical knowledge by a paper entitled "Experiments to Prove that Water is not Incompressible." His further and wider treatment of this subject obtained the gold medal of the Royal Society.

His investigations into the properties and powers of phosphorus led him near to the invention of the wonderful lucifer match. A paper to the Royal Society in 1768 treated of "An easy method of making a Phosphorus that will imbibe and emit light like the Bolognian stone; with experiments and observations." When he first showed Dr. Franklin the instantaneous light acquired by some of this phosphorus from the near discharge of an electrical bottle, the doctor, filled with wonder and admiration, immediately exclaimed—"And God said let there be light, and there was light!"¹

In 1769 he was associated with Franklin and others of the most eminent electricians of the time, on a committee to consider the best methods for preserving St. Paul's Cathedral from damage by lightning. His last paper to the Royal Society was on the "Luminousness of the Sea." In addition to the productions mentioned, he wrote at different periods a number of others on a variety of subjects.

His close application to study, together with his necessarily sedentary life as a schoolmaster, so unfavourably affected his

health, that after suffering from dropsy he died on 22nd March, 1772, in the fifty-fourth year of his age.

Mr. Canton is described as a man of amiable disposition, mild in manner and affable in his conduct. Dr. Gregory, who speaks in high terms of his discoveries and inventions, relates that he "sometimes amused himself by electrifying the latch of his door and giving a shock to the vendors of old clothes, whom he allured by a well-known signal to the magic ground."

NOTE.

1. Sulphide of Calcium was formerly known among chemists as Canton's Phosphorus

ARCHBISHOP MOORE.

[1730—1805.]

SOME of the present inhabitants of Gloucester can remember a quaint old house which adjoined the Fleece Inn, and stood on part of the site now occupied by Mr. Lance's drapery establishment, in Westgate Street. It had a gabled front which, with its small paned upper windows, overhung a small butcher's shop. One of its former occupants was George Moore, who, in addition to being a butcher, is sometimes described as a grazier. This latter term, then more common than now, was applied to one who, an old lexicographer says, "deals in, breeds, and fattens cattle for sale." The two callings could be easily combined: they were so in the case of Cardinal Wolsey's father, and appear to have been so in that of George Moore, who held pasture lands at Sandhurst, for the purposes of his business. Of himself we know little beyond the facts recorded on a mural tablet in the south aisle of the Cathedral. From that we learn that he married a widow named Jane Cook, who died March 15th, 1772; that he himself died May 10th, 1775; that they had a son, George, who died October 14th, 1792; and a daughter Jane, who lived till January 10th, 1825, and that they "all lie interred in the Church-yard of this Cathedral." The age is in no instance given.

Another son of this old citizen has come down to us on the page of history, as "Archbishop and Primate of All England;" and the narrative of his life is not without interest and instruction. Born in 1730, John Moore, in course of time, became a scholar in the Crypt Grammar School, then

under the mastership of the Rev. Daniel Bond, Vicar of Leigh. His progress was good, and his general conduct satisfactory. While diligently gaining acquaintance with Latin nouns and Greek verbs, he was helpful to his father in business. Saturday afternoons and other times found him shouldering the butcher's tray and delivering orders at the houses of customers; and when necessary, undertaking some of the work of the slaughter-house, and performing it well. These things were indicative of his commonsense, practical mind, which, influenced by a feeling of duty, went straight on doing what had to be done with care and diligence. His persevering ability rendered him successful at school, and obtaining an exhibition, he was entered a student at Pembroke College, Oxford.

Whitefield and Wesley, who had left the University some few years before, and were at this time preaching in all parts of the land, had a following among the students, some of whom, embracing their religious views, were also emulating their manner of life. On the other hand, then, as in all periods, there were others by whom all earnest study was neglected, and folly and vice were freely indulged. Moore appears to have identified himself with neither class. Marking out a plain straightforward course, he steadily pursued it, "avoiding," we are told, "the immoralities and eccentricities of College life," and working hard to profit by the priceless opportunities his position afforded him. His efforts were successful. He not only attained some distinction as a student, but secured the favour and friendship of several eminent men in the University.

Careful observers have often remarked on the apparently small and trivial events which in some instances determine the current of a man's life. A mere incident, a slight mistake, a small disappointment, a casual interview, a brief word—and henceforth the stream flows in a new and unexpected channel. Moore's life affords an interesting illustration. Having completed his University studies and

obtained ordination, he sought employment as a private tutor and had arranged for an interview with a gentleman who was likely to engage him in that capacity. Moore was punctually at the place appointed, but, to his great vexation, the gentleman failed to appear. Another gentleman, who had come to the same place for an interview with a clergyman on similar business, was also doomed to disappointment. Enquiries and conversation resulted, and mutual sympathy was felt. The stranger, pleased with the young student's manner and appearance, said nothing, but inwardly resolved to engage him if further inquiries were satisfactory. High testimonials as to character and abilities were furnished by the Dean of Christ Church and Mr. Bliss, Savillian Professor of Geometry, and Astronomer Royal; and Moore was astonished by the discovery that the gentleman whom he had thus accidentally met was the Duke of Marlborough, who engaged him as domestic chaplain and as tutor to his son, the Marquis of Blandford. Suddenly and unexpectedly his steps were turned in a direction which was to lead to the archiepiscopal throne.

"There's a divinity that shapes our ends,
Rough-hew them how we will."

In his new position his conduct was exemplary. Some time was spent in foreign travel with his pupil, whose regard he so gained that on the death of the duke and the succession of the Marquis to the title and estates, Moore continued to reside at Blenheim. During this period circumstances occurred in which he appears to great advantage. The Dowager Duchess, a lady still in possession of many charms, had formed so strong an affection for her son's handsome tutor, that she made him proposals of marriage, which Moore, influenced by grateful regard to his young patron, felt it honourable and right to decline. His stay at Blenheim, after this disturbing episode, was out of the question, and he therefore intimated to the Duke his wish to remove, but could assign no sufficient reason for doing so. However, continuing

fixed in his resolve, the Duke procured for him a golden prebendaryship in the Cathedral of Durham, in 1769.

On the death of the Dowager Duchess light was thrown on Moore's proceeding. Letters then came into her son's possession revealing the facts of the case—showing the advances which his mother had made, and the honourable way in which her proposals had been declined. These circumstances raised him still higher in the esteem of the Duke, who, in gratitude, immediately took steps to procure his further preferment, personally soliciting George III. to appoint him to the vacant Deanery of Canterbury. The King not only granted this request, but also promised that the Dean should be made a Bishop when a see became vacant.

A recent writer tells the story thus, when speaking of Moore as owing his elevation to a "curious accident." "He was the son of a butcher at Gloucester, and educated at the free school there. Displaying much talent he was sent by some friends to Oxford. He then became tutor to the Marquis of Blandford, son of the Duke of Marlborough; but the Duchess, true to the traditions which Macaulay has described for us, would not suffer the young Levite to have a seat at her dinner table. He had to go among the upper servants. But when her husband died, the same haughty dame courted the handsome chaplain, and besought him to marry her, she having a very handsome income. The tempting offer was refused, and the young Duke, her son, was so gratified by his tutor's self-denial that he settled £400 a year upon him and pressed him on the King for preferment."¹

From 1771 to 1775 was but a short time for a Dean of his age to wait for a mitre. At the latter date Moore was elevated to the Bishopric of Bangor. As a diocesan his course was marked by good sense and the careful discharge of duty; the useful qualities which had served him as a chaplain, tutor, and dean, being still prominent and active.

Further advancement—the highest he could obtain—yet

awaited him. In 1783 Archbishop Cornwallis died, and the Primacy of the Church of England was at the disposal of the Crown. The King's thoughts turned to Dr. Lowth, Bishop of London, famous for his Hebrew scholarship and venerable for his great excellence, but the Doctor, feeling the infirmities of seventy-three years, declined the honour. Dr. Hurd, Bishop of Worcester, was next offered the high dignity, but for some reason, modest distrust of himself it is said, he also made excuse. The King now sought the opinion of both Prelates as to a fit and proper person for the office. It is said he requested them to give their opinion independently of each other, by writing some one name upon a slip of paper and handing it directly to himself. This was done, and both slips bore the name of Dr. Moore. The King was well satisfied, and John Moore was consecrated Archbishop of Canterbury and Primate of All England.

The *Gloucester Journal* of Monday, April 7th, 1783, publishes the following official announcement from the *London Gazette* :—

“Whitehall, April 1. The King has been pleased to order *Congé d'Elire* to pass the great seal empowering the Dean and Chapter of the Metropolitan Church of Canterbury to elect an Archbishop of that See, the same being now void by the death of the Most Reverend Father in God Dr. Frederick Cornwallis: also his Majesty's letter to the Dean and Chapter recommending the Right Reverend Father in God, Dr. John Moore, now Bishop of Bangor, to be by them elected Archbishop of the said See of Canterbury.”

The editor's comment is worth noting :—

“The late appointment of Bishop Moore to the Primacy has verified the following prophecy, made some years ago by an ingenious Kentish lady :—‘A few words of comfort from Bangor to Canterbury, on the loss of her Dean :

‘Cease, Canterbury, to deplore
The loss of your accomplished Moore,
Repining at my gain ;
I too shall soon have cause to mourn,
To you he'll probably return ;
With me he'll scarce remain.’”

It is easy to imagine the pleasant flutter which this

announcement caused among the Archbishop's old friends and neighbours in Gloucester, many of whom claimed credit for having "always said it would be so," years and years before the Kentish prophetess!

His primacy was not marked by any important ecclesiastical events, nor did he occupy his position with the distinguished ability of some of his predecessors. Testimonies, however, are not wanting that while avoiding other spheres of activity he worthily fulfilled the duties of his own. His calmness, charity, and moderation tended greatly to the promotion of peace and order in the Church; and words originally addressed by a Churchman to Dr. Doddridge have been applied to Dr. Moore. "The appellation of *peacemaker* is infinitely more honourable than that of pastor, bishop, archbishop, patriarch, cardinal, or pope, and attended with a recompense infinitely surpassing the richest revenues of the highest ecclesiastical dignity." Though gaining no fame as a politician, scholar, or author, he effectually secured the good opinion of his contemporaries, who speak of him as doing honour to his appointment: while Raikes and others often describe him as "the very respectable Archbishop of Canterbury." His published works consist of but two sermons; one preached before the Lords on the 30th January, 1777, the anniversary of the execution of Charles I.; the other on the Fast Day, 1781.

A writer in 1800, in a brief biographical sketch, remarked: "Dr. Moore has been kind to his relatives, which shows that his elevation has not placed him beyond the most amiable feelings of humanity." Facts which were well-known to the people of Gloucester are here referred to. Interesting stories were long current of his hearty and generous consideration for his kindred in the old city, and of his occasional visits to the old home. One of them tells how during one of these occasions his brother reminded him of the expertness in the business which he had shown when a lad, and jocularly suggested that his hand had lost its cunning, by asking if he

had not forgotten how to dress a calf. The Archbishop replied that he could dress one then as well as ever, and proposed to give demonstration of his ability. Arrangements were quickly made, and, doffing such portions of his clerical attire as impeded free action, the Primate performed his task so expeditiously and neatly as to prove the truth of the proverb, "early learned not old forgot."²

By his marriage with Miss Eden, sister of Lord Auckland, he had four sons, two of whom entered the Church, and of his care for their interests the magazine writer, already quoted, gives an amusing illustration. "Of course," he says, "the Archbishop enriched his family; they all did it in those days, no journals existing to denounce them. People still living tell how at a hotly disputed election fifty years ago it was announced on big placards that a certain meeting at Maidstone would be addressed by 'the following learned and reverend divines: a Canon of Canterbury, the rector of this, the vicar of that,' &c., &c., numbering some half a dozen. They were really all comprised in a son of Archbishop Moore, who held many preferments, and some Whig opponent had thus satirised the fact, and done his best to raise prejudice against him."³ As some set off, we are assured that "the Archbishop was personally a generous man, and his family made good use of the wealth which flowed towards them too freely.

His life closed at his palace in Lambeth, where, after a Primacy of nearly twenty-two years, he died January 18th, 1805, in the seventy-fifth year of his age. He was buried at Lambeth, and his funeral was one of unusual pomp.

All accounts agree in representing the Archbishop as a man of fine presence—a no small advantage in any profession, an especially great one in the Church, and one which in part accounts for his success. The writer before quoted, referring to a full length profile portrait of him in Lambeth Palace, says, "The late Archbishop told me that, according to tradition, he was so painted because a large wen had grown on

the other side of his face. It may be so; but only yesterday I saw at Madame Tussaud's Hamilton's picture of the marriage of George IV. In that picture, the Archbishop is actually in the same attitude as in the Lambeth picture, and I feel sure the latter portrait is a replica of the other."

NOTES.

1.—"One Hundred Years Ago"; English Illustrated Magazine, January, 1886.

2.—On the death of the father in 1775 the business was carried on by his son George till his death in 1792, and then by his daughter Jane, familiarly known in the city as "Jenny Moore," and described by one who still well remembers her as "a funny little old woman." The tablet in the Cathedral was erected by her executrix according to her directions. She was succeeded in the business by her foreman, the late Mr. Denton.

3.—It is added that a similar joke was played by Sydney Smith on a rich Canon of Christchurch, Oxford, who being about to travel to Bath, asked Sydney, in an evil hour, to bespeak dinner for him at Hungerford. The jocular canon ordered dinner for the Canon of Christchurch, the Rector of Staverton, &c., &c., about eight in all, which the victim found all ready on his arrival.

DR. JOSEPH WHITE.

[1746—1814.]

THERE are many interesting points of similarity between the early life of the remarkable man who is the subject of this sketch, and that of John Canton. Natives of the same parish, both were the sons of working broadcloth weavers, both were brought up to the loom, both pursued their studies under similar circumstances of difficulty and discouragement, both met with kindly help, and both eventually were eminently successful.

Brief notices of JOSEPH WHITE, D.D., are found in several works; one of the fullest being in an old periodical entitled "The Gloucestershire Repository," published at Stroud in 1822. The writer appears to have drawn his information from original sources, and compiled his narrative with care and accuracy, having obtained much assistance from Mr. George Harmer, a descendant of Dr. White's uncle, mentioned in the memoir. The present Rector of Melton, in Suffolk, the Rev. C. S. Harris, M.A., F.R.A.S., has also collected a variety of information concerning our worthy; and has obligingly lent me his MSS. From these and some other quarters the following particulars have been gathered.¹

On his maternal side, Dr. White was descended from an ancestor whose eventful history is worthy of record. Mordecai Harmer, a Protestant native of Ireland, in the middle of the sixteenth century, had to leave that country on account of religious persecution. He sought refuge in Gloucestershire and purchasing a little property at Randwick,

took up his abode there, and became clerk of the parish. On the accession of Queen Mary and the restoration of popery, he was a marked man, his well-known piety and zeal drawing upon him the notice of the popish authorities. An attempt was accordingly made to seize him, the officers breaking into his house by night. The design was frustrated by his escaping, without his clothes, through the thatched roof of his cottage, running up the hill behind, and gaining shelter in a wood. Here his wants were supplied by his daughter, and after a few days he left his place of concealment and travelling to Oxford obtained employment as a mason's labourer. It was not till after Mary's death that he ventured to return to his home. He was at once reinstated in his office, and immediately proceeded to clear away the rood and other symbols of popery from the fine old parish church, where they had been in use during his absence. Altogether he held his office for forty years, during twenty of which he was blind; and at length died full of days and much lamented.

Dr. White's mother was a direct descendant from this venerable man. Her husband, Thomas White, was a broadcloth weaver, and their son Joseph was born at or near the hamlet of Ruscombe, now in the parish of Whiteshill, but which then formed part of the parish of Stroud, about 1746.

Thomas White was a man of singular attainments for a weaver, being a respectable Latin scholar and having also some knowledge of Greek. He brought up Joseph to work with him at the loom, and in the intervals of labour often entertained the boy by reading to him passages from old Latin authors, and translating them into English as he went on. The lad thus acquired an early passion for literature, and having an active mind soon gained considerable knowledge of the Latin language. His father now found it necessary to discourage these studies as they interfered with the operations of the loom. Joseph, however, kept his book pegged to the wall and took every opportunity to glance at its pages,

especially when the ends of the yarn were broken and the loom was stopped while his father was tying them.

He was fortunate in having a worthy uncle who discerned his abilities and sympathised with his aspirations. Mr. George Harmer, his mother's brother, seems to have been a kind relative and a good and sensible man. Two or three times a week he was accustomed to call at his nephew's home to see how he was progressing in his studies, and to cheer him in his difficulties and discouragements. On these occasions he sometimes assured the lad of his belief that God would provide friends to help him, and that he would become a great man. He himself did what he could to bring about this result by aiding him with money and books.

The young student needed and deserved encouragement. His hours of labour extended from four in the morning till nine or ten at night, yet such was his thirst for knowledge that he often sat up two or three nights in the week, in the depth of winter, without a fire, studying by candlelight. As a consequence his health suffered, some of his sinews becoming contracted, so that he began to fail in his manual labour. About this time he wrote an essay, adopting as a motto :—

“’Tis kingly to assist a studious youth,

Whose parents can't him due support afford.”

This, which was his first literary composition, was submitted to his uncle Harmer for his sole perusal. Having read it Mr. Harmer obtained permission to show it to Mr. Joseph Ellis, of Ebley, a cultured and generous gentleman who was regarded as the Macenas of the neighbourhood. Mr. Ellis was so pleased with the production that he requested Mr. Harmer to call at his residence bringing his nephew with him. There they met Mr. Ellis and his two brothers-in-law, Mr. Lane, a solicitor, of Gloucester, and Dr. Samuel Jones, a physician, of Stroud. In an interview lasting nearly three hours these gentlemen obtained abundant proofs of young White's attainments and powers. The result was that after he had been introduced to some of the most intelligent

inhabitants of the district, a subscription was opened and he was sent to the College School at Gloucester, where he was both clothed and educated by the munificence of his patrons. He also received careful medical treatment to remove the ill effects which had resulted from his long hours at the loom and his cold night studies; while other accomplishments, not strictly scholastic, were taught him for the sake of exercise and health.

On the completion of his school course his generous friends sent him to Oxford, where he entered as student of Wadham College, and passed through his terms with great success. Having taken his M.A. in 1773, he proceeded to the study of Oriental languages, having already made great progress in Hebrew. In taking this course he was influenced by the advice of Dr. Moore, then Dean of Canterbury, who, discerning his peculiar taste and talents for philological pursuits, strongly recommended him to apply himself to the study of Eastern tongues and literature.

After he had taken Holy Orders he visited his native village, and preached in the Parish Church of Stroud to a crowded congregation. Mr. Ellis and others of his patrons were present, and the young preacher embraced the opportunity of publicly acknowledging his obligations and expressing his thanks to those whose liberality had provided for his education and enabled him to enter the ministry of the Church.

In 1774 he was elected Fellow of his College, and the next year so proficient had he become in Oriental learning, he was appointed Laudian Professor of Arabic at Oxford. His oration on entering upon this office was considered a masterly performance. It set forth the importance of a knowledge of Arabic, especially for Biblical students, and led many to give attention to what had hitherto been a much neglected language. Among other works he edited the Syriac Philoxenian version of the four Gospels, the MS. of which Dr. Gloucester Ridley had given to New College; and also

published a specimen of the civil and military institutes of Tamerlane, a work originally written by that Mogul conqueror in his own language. About this time he was nominated one of the preachers at the Chapel Royal, Whitehall.

Having in 1783 been appointed to preach the Bampton lectures in the ensuing year, he chose as his subject "A Comparative View of Christianity and Mahommedanism." When with great ability he had arranged his plan for the treatment of this topic, he submitted it to the Rev. Samuel Badcock, an able Dissenting minister at Moulton, in Devon. From this gentleman, as well as from the celebrated Dr. Parr, he received assistance in the accomplishment of his work. The lectures were received with great approbation, and were published the same year. A second edition appeared in 1785, and contained an additional sermon on the importance of propagating Christianity in the East Indies.

So high had the preacher's reputation now become, that Lord Thurlow, unsolicited, gave him a prebendal stall in Gloucester Cathedral. It was a welcome preferment, as it raised him from a most embarrassed pecuniary position, and placed him in easy circumstances. He soon afterwards took his degree of Doctor of Divinity, and was regarded as one of the chief ornaments of the University.

A cloud was, however, gathering which for a time dimmed his bright reputation. Mr. Badcock, who had entered the Church of England and become curate to Dr. Gabriel, of the Octagon Chapel, Bath, died in 1788; and Dr. Gabriel, in examining his letters, discovered that he had rendered Dr. White such great assistance in his Bampton lectures that he had received a promissory note for £500 as remuneration for his share of the work. These circumstances gave rise to an unhappy controversy obliging Dr. White to publish "A statement of his literary obligations" to Mr. Badcock and Dr. Parr. This explanation and apology showed that though Mr. Badcock's share in the lectures was important, yet it was not so large as had been represented; and that the help which

Dr. Parr had rendered consisted chiefly of verbal criticism. But while Dr. White's University friends and the literary world at large were sufficiently satisfied with his statement of facts, it was generally felt, and, perhaps, by no one more deeply than by himself, that he had erred in not frankly acknowledging his obligations when publishing the lectures.

In March, 1787, he vacated his College Fellowship, having been presented to the rectory of Melton, near Woodbridge, in Suffolk. His marriage followed in 1791, and was thus announced in the *Ipswich Town* for November 5th.

"Monday, was married at Prestbury, near Cheltenham, the Rev. Joseph White, D.D., Rector of Melton in this county, Archbishop Laud's Professor of Arabic at Oxford, and Prebendary of Gloucester, to Miss Turner, of Gloucester."

In his rural parsonage his favorite pursuits were ardently followed. He kept a printing press with a large quantity of Oriental as well as English type. Mrs. White assisted him at the composing case: the press was worked by his man and maid servant, and various works were produced, one of which was a handsome folio volume entitled "*Ægyptiaca*," an edition of Abdolattef's History of Egypt. His "*Diatessaron*," a work dealing with the Gospels of the four Evangelists, was printed at the Clarendon Press in 1800. It was dedicated to his friend Dr. Moore, Archbishop of Canterbury, and passed through several editions. In 1808 he published a Greek Testament, showing the alterations of Griesbach and others.

Some years before his death a fire destroyed the parsonage, and with it his furniture, library, manuscripts and printing press; the family narrowly escaping with their lives. Great as was the loss to himself, to the literary world it was still greater.

The life and labours of this diligent and distinguished scholar closed on May 23, 1814, when he died in his canon residence at Christ Church, Oxford, at the age of sixty-eight. He was buried in Christ Church, where there is a monument to his memory. His friend the Bishop of Peterborough was the executor of his will. Mrs. White had died in 1811.

Dr. White is said to have been naturally reserved and taciturn, but uniformly kind. The embarrassed circumstances in which he was at one period placed, resulted chiefly from an imprudent excess of liberality, especially towards those who were engaged in Oriental studies. He was particularly kind to the poor when visiting his native village; and maintained his father in comfort for more than twenty years previous to the old man's death at the age of eighty in 1804. His mother died of small-pox in 1772, aged 49 years.

In rising to distinction he did not become ashamed of his early employment. Once, when on a visit home, in passing along a street in Stroud, the sound of a loom arrested his attention, and entering the house he asked permission to try his hand at the shuttle. Having done so, he gave the workman a shilling and went on his way.

A still more pleasing anecdote is told by Fosbrooke who says that to his parents after his promotion he was a most dutiful son; and that it was long remembered at Gloucester with what eagerness he left his dignified friends the day he was installed Prebendary, to embrace his aged father, who stood looking on among the crowd.

He was remarkable for the absence of mind that arises from deep pre-occupation of thought. It is related that staying at a friend's house he one morning kept the family waiting some time for his appearance at the breakfast table. When at length he came it was apparent that though arrayed in his morning gown as usual, some other indispensable garments had been forgotten.

He is described as "one of the old school of Oxford punsters," so that, notwithstanding his absence of mind, he appears to have had some readiness of wit. The following is one of several instances: Just after his Bampton lecture unpleasantness with Dr. Parr, he went to the baths at Dover. A friend advised him to go into a hot bath. "I thank you, Sir," he replied, "but I don't think I need it, as I have already been Parr-boiled."

Some true and generous remarks which conclude the memoir referred to, may fitly close this sketch:—"Notwithstanding, Dr. White was not a faultless character—and where did such an one exist?—his memory is entitled to a high degree of respect; and he may justly be considered an honour, not only to the neighbourhood of Stroud, but to the country in which he was born."

NOTE.

1.—The writer in the Repository is nameless, but the opinion as to his accuracy is confirmed by the following very interesting extract from a letter received from the Rev. Edgar W. Edwards, M.A., curate of Randwick, who, in answer to some enquiries, thus writes:—"I placed your letter before the Rev. John Elliott, the aged Rector of this parish, who has been here 67 years! and probably was applied to when the periodical was published. He asked me to say that your account of him quite agrees with what he used to hear from Mr. George Harmer, the old clerk of this parish, who was in office when he came, and for years afterwards." Mr. Elliott became Rector in 1819, and still continues to preach, although now in his ninety-sixth year.

CHARLES BRANDON TRYE, F.R.S.

[1757—1811.]

UNDER the heading of "Doctors and Memorials," the manuscript note-book of a curious observer contains the following remarks:—"A good doctor is a public benefactor. Skilful and conscientious in the discharge of his professional duties, and upright in his private character, he is one of the most valuable members of society. Moreover, he is one who in most cases is appreciated. In not a few instances he has the gratitude of those whom his skill has benefited, and the confidence of those who have proved his worth as a friend in times of affliction: while the community generally will accord him the respect due to himself and his profession."

In illustration of these observations reference is made to various memorials erected as tributes to "beloved physicians," by private friendship or public respect; and among others are the following memoranda:—

"Under a yew tree in the quiet little churchyard of Coln St. Dennis, on the green banks of the "Cleere Colne," is a tomb to the memory of William Van Hadwen, of Northleach, a young surgeon who died in 1835, at the early age of thirty-four. It was his wish to be buried in this spot, and the monument which marks his grave was erected by friends in the district whose esteem his many excellent qualities had won.

"A noble monument, the erection of which was largely due to the affection and gratitude of working men, stands in the beautiful churchyard of Uley, and is thus

inscribed :—‘Beneath rest the remains of Rowland Charles, second son of the late Robert Compton Harding, Esquire, surgeon, who died of consumption, December 25th, 1865, aged 35 years. This monument has been erected by those who enjoyed his friendship while in health, sympathised with him in his affliction, and still regret his early death.’

“Note also the Jenner, Baron, and Trye memorials in Gloucester Cathedral.”

The last mentioned name leads our thoughts to the west end of the north aisle of the Cathedral, where a handsome mural monument with a marble medallion portrait bears the following inscription :—

“Sacred to the memory of CHARLES BRANDON TRYE, Esquire, F.R.S., surgeon to the Gloucester Infirmary; descended from the ancient family of Trye, of Hardwicke Court, in this county, who died on the seventh day of October, A.D., MDCCCXI., and lies buried in the Churchyard of St. Mary de Crypt. His extensive medical and anatomical knowledge; his eminent skill in the more hazardous operations of surgery; his attention and beneficence to the poor; his strict integrity and genuine piety founded on a firm belief in the truth of Christianity, gained him the general confidence and respect of an extensive district; and induced his friends to erect this monument as a grateful tribute to his memory.”

Old citizens can well remember the high respect in which the memory of this eminent medical man was held in their early days. Stories of his professional skill were then widely current, and admiration of the many virtues of his character was warmly expressed by those who had personally known him. His name is still in remembrance, and the record of a few facts, in addition to those contained in the inscription given, may help to perpetuate the interest with which it has been ever regarded.

This brief account will be chiefly compiled from a Memoir of his Life and Character, written by his brother-in-law, the Rev. D. Lysons, M.A., Rector of Rodmarton, and published in 1812.

The De Tryes are said to be a family of Norman origin, the English branch of which may have descended from Sir James de Trye, who is mentioned among the French prisoners who were in England in the third year of Henry V. The first of the name who is known to have been resident in Gloucestershire was Reginald, or Rawlin de Trye, who married Mary, daughter and heiress of Thomas de Berkeley, in the 13th century. In 1449 their great grandson, John Trye, became by marriage the possessor of Hardwicke Court, which from that time was made the residence of the family. His eldest son William married Isabella, daughter of James, Lord Berkeley: his second son John was a representative of Gloucester in the reign of Edward IV., and was appointed as its first Mayor by Richard III., in 1483. Hardwicke Church contains some old monuments of the family, and also an ancient and interesting "Trye Chapel."

John, a grandson of the aforesaid William, married a niece of Charles Brandon, Duke of Suffolk, and the Tryes inherited an eighth part of the Duke's large estates. The descendants of this John Trye continued to reside at Hardwicke Court in a state of opulence for five generations; but in the early part of last century Thomas Trye, who had been one of the representatives for Gloucester in three successive Parliaments, having wasted a great part of his inheritance, sold the family residence to Sir Philip Yorke, who when raised to the Peerage in 1730, took his title of Earl of Hardwicke from this manor. Few Gloucestershire readers need be told that Hardwicke Court has long been the property and residence of one who is an honour to our county, Thomas Barwick Lloyd Baker, Esq.¹

Charles Brandon Trye was the elder son of the Rev. John Trye, Rector of Leckhampton, who was the second son of the Thomas before mentioned. He was born August 21, 1757. At the early age of seven he was sent to the popular Grammar School at Cirencester. He was distinguished as a boy of bright parts, and soon acquired the common elements of

education. When only nine years of age he had the misfortune to lose his father ; and his mother, of whose pious care in instructing him from his earliest childhood he ever cherished the most grateful remembrance, died about two years afterwards, leaving him an orphan at the age of eleven. It is touching to find that in a brief memoir of himself, he laments that in his early youth, with an ardent thirst for knowledge and a desire to explore the higher walks of literature, he had no guide to direct his course. But he was diligent in his studies, and among his other acquirements was that of facility in writing Latin, which he retained through life and used in the composition of a medical work in that language which he left behind him.

As circumstances would not allow of his being sent to a University he was placed at the age of fifteen as an apprentice to Mr. Hallward, an apothecary at Worcester, whom he describes as a sagacious and worthy man. During the two last years of his apprenticeship he studied under a Mr. Russell, and was one of his pupils at the Worcester Infirmary. He was a hard-working and careful student in every branch of his profession.

In January, 1780, he was chosen Apothecary to the Infirmary at Gloucester ; and with characteristic diligence applied himself most carefully to clinical studies and to the practice of surgery, using every opportunity of improving his knowledge of anatomy by dissection. He removed to London in 1782, and was for nearly twelvemonths house-surgeon at the Westminster Hospital. Here he attended the lectures of the celebrated John Hunter and other eminent men, particularly the anatomist, Mr. Sheldon, whom he assisted in his lectures at the Royal Academy. With this gentleman he was about to enter into partnership when circumstances occurred which induced him to return to his native county.

In July, 1784, being then only twenty-seven years of age, he was appointed senior surgeon of the Gloucester Infirmary

an office which he held till his death with the highest credit to himself and the greatest advantage to that excellent Institution, in the efficiency and prosperity of which he felt the warmest interest.

Outside the sphere of his duties connected with the Infirmary, he actively co-operated with benevolent movements; and in conjunction with the Rev. Thomas Scott established a much-needed charity for the assistance of poor women, which was attended with most beneficial effects. Thoroughly investigating the Vaccine discovery of his friend Dr. Jenner, which at first he regarded with great doubts as "a system apparently inconsistent with the ordinary operations of nature," he became deeply convinced of its efficacy, and earnestly laboured to promote its use, especially by establishing in Gloucester and other parts of the county, institutions to afford every facility for the practice of vaccination.

In May, 1792, Mr. Trye was happily married to Mary, eldest daughter of the Rev. Samuel Lysons, Rector of Rodmarton. By the death of his cousin Henry Norwood, Esq., in 1797, he came into considerable property, comprising the manor and advowson of Leckhampton and the greater part of the landed property of that parish. Continuing in the practice of his profession and living in his accustomed style, he still maintained his family upon his usual income, while appropriating that of his acquired estate to the most honourable and praiseworthy purposes—first of all punctually discharging the whole of the large personal debts of his deceased relative.

"Having," says Mr. Lysons, "all his lifetime been attached to agricultural pursuits, and fond of embarking in schemes of public utility, for the planning of which he possessed considerable talents, he kept part of the estate in his own hands for the purpose of improving the land by experimental culture; and he laid the foundation of making the barren rock of Leckhampton Hill the source of future profit to his family. Having ascertained that the stone of

this rock was of excellent quality, and capable of being worked with great facility he caused quarries to be opened, and at his own expense constructed a railway (with an inclined plane) from the quarries to join the public railway lately made under the provisions of an Act of Parliament from the Bath Road to Cheltenham, and thence to Gloucester, by means of which convenience the Leckhampton stone may be brought thither, and conveyed up and down the river Severn. Mr. Trye's private railway, together with that branch of the public railway which leads from the Bath Road to the town of Cheltenham, was opened on the 2nd of July, 1810; the railway from Cheltenham to Gloucester on the 4th of June in the following year."²

These useful labours were, however, brought to a sudden and unexpected end by what was apparently an attack of cholera, with which he was seized on Thursday, October 3, 1811. His medical friends—Drs. Jenner and Baron—were promptly in attendance, and did all that skill and affection could suggest to preserve so valuable a life, but in vain. Symptoms grew worse, so that on Sunday all hopes of recovery were gone. Conscious of this, he gave various minute directions concerning his affairs with the utmost calmness; and while reason remained, engaged in prayer and the receiving of the sacrament with as much composure as when in perfect health. On Monday, October 7, "blessed apparently with a perfect exemption from sufferings either mental or corporeal, he resigned his soul into the hands of his Maker, and thus closed a life of exemplary virtue and of eminent public utility."

This event occurred at Friars' Orchard, which pleasant residence he had occupied for some years.³

During life he had selected a spot for his grave in the churchyard of St. Mary de Crypt, and there on the 12th he was laid to rest amidst deep and general expressions of respect and sorrow. The *Gloucester Journal* of the day, recording his death and burial, testified that his "great professional skill

and humane attention to his patients of every rank, will be long remembered and long regretted in the extensive district throughout which he was so often resorted to in cases of difficulty and danger.”⁴

A plain marble tablet in Leckhampton Church speaks of him as late of “Leckhampton Court,” as he, probably, sometimes occupied as well as owned that fine old Elizabethan mansion. The inscription prepared by himself says :—“ He loved and esteemed learning ; he strove to improve the art of healing ; to be useful was the labour of his life ; and he hoped for God’s mercy through the merits of his Saviour.”

Mr. Trye’s writings consisted of five pamphlets on special medical subjects, and were published at intervals from 1784 to 1811. He left a large number of manuscripts, among which was an unfinished treatise on Aneurism, written in Latin.

The deep and thoughtful religiousness of his character, beautifully exemplified in his daily life, admits of further illustration from some of his private records. Among his papers were found several prayers and meditations of a most devout style and spirit. Some of these were for anniversaries of his birthday, and also of three occasions on which he had experienced narrow escapes from death. Another of these compositions is deeply interesting as that of a young man aspiring to the attainment of the character of a noble Christian gentleman. He prays “ In my moral conduct give me grace to observe constantly the golden rule, to do unto all men as I would they should do unto me ; to promote, as far as I can, the temporal and eternal welfare of all mankind. Let a spirit of charity influence all my thoughts, words, and actions ; that charity which vaunteth not itself, is not puffed up, thinketh no evil. Give me courage at all times to vindicate my neighbour, when I know he is wronged ; and make me, as far as I am able, on all occasions, the undaunted defender of innocence. Make me ready to forgive injuries ; nor let me ever revenge them, but out of a regard to justice, and the good of mankind. Teach me to mourn with them

that mourn, and rejoice with them that rejoice ; give me a heart to feel for the distresses of my fellow-creatures, and a hand to relieve them to the extent of my power ; make me friendly to my equals, respectful to my superiors, condescending to my inferiors, grateful to my benefactors, affable to all. Give me true Christian humility ; make me firm and steadfast in my friendships ; and bless me, O Lord, with discernment to choose real friends. Make me punctual in the performance of my words and promises ; make me, O Lord, the noblest of Thy works, an honest man ! ”

Others of these truly devout compositions have reference to the Divine guidance and help which he deemed needful for the skilful and efficient discharge of his professional duties. His attendance upon an unhappy gentleman who had committed suicide was followed by a prayer, written immediately afterwards, singularly appropriate to the sad event and indicating a profound sense of his own need of Divine keeping. The acquisition of the Leckhampton estate called forth not only his grateful thanks for the bounty received, but his most earnest petitions for grace and wisdom to “ apply it to the glory of God and the good of his fellow-creatures.”

It is related as “ a remarkable instance of his want of ostentation, that when a friend presented him with an original portrait of his collateral ancestor Charles Brandon, Duke of Suffolk, though gratified with the present he would never consent to have it hung in either of his sitting rooms, but placed it in his bed-chamber, where it remained till his death.”

It is pleasant to think of this excellent man as the contemporary and friend of Jenner and Baron, and Raikes and Stock, and other worthies of this city and county, men animated by the same principles of love to God and man.

Mr. Trye was survived by his wife, and a young family of three sons and five daughters. One of his sons, the late Rev. Canon Charles Brandon Trye, M.A., was Rector of Leckhampton from 1830 till his death in 1884.

NOTES.

1.—A biographical notice of Mr. Barwick Baker, whose death occurred a few months after this reference was written, will be found in a later part of this volume.

2.—This line was a horse tramway of little more than three feet gauge. Coming from Cheltenham, it crossed the Barnwood Road at the old Turnpike-gate. Passing down the gentle descent some distance in front of the County Asylum, and running over some of the ground now occupied by its modern successors, it crossed Barton Street in a line closely parallel with the present Midland rails. Thence it took its way along Park Road by the side of Rignum Field (now the Park), round the north back of Brunswick Square, through Albion Street, across Southgate Street to the Docks and the Quay. The traffic from Gloucester consisted chiefly of coal, road stone, salt, slates, and other heavy goods. A portion of Mr. Trye's line running from the top of the hill to some short distance along the Birdlip road, is still in working.

3.—This house, which stands in grounds formerly belonging to the Grey Friars Priory and extending east and south to the old city walls, was built in the latter part of last century by Mr. Shadrach Charleton, grandfather of the late Dr. Charleton. Mrs. Trye's father, the Rev. Samuel Lysons, M.A., of Hempstead Court, Rector of Rodmarton and Cherrington, died here March 15th, 1804, in his seventy-fourth year, after a short illness. It is now the residence of Mr. Alderman Reynolds.

4.—The candidates for the vacant appointment of senior surgeon at the Infirmary were Mr. Ralph Fletcher and Mr. William Cother. The former was elected by a majority of six—the numbers being 101 and 95.

WILLIAM HENRY HYETT, F.R.S.

[1795—1877.]

IF the quaint little town of Painswick, with its beautiful surroundings, were far distant and more difficult of access, its charms would be more loudly sung and its visitors be more in number. Some who have been long acquainted with this picturesque locality often wonder that it is not more frequently sought by those who appreciate such scenes of beauty as it contains. One of its former inhabitants, a Quaker Land Surveyor, used to tell his friends that it was a parish of 5,000 acres, with not a single level one in all the number.¹ He might have added that these acres present great variety of scenery, and many objects of natural and archæological interest.

Few spots consecrated to the burial of the dead can compare with Painswick Cemetery. Lying on the eastern slope of Spoonbed Hill it is truly beautiful for situation, affording scenes which can scarcely fail to calm and comfort mourning hearts. To many of us it is invested with deep interest. Here Sydney Dobell sleeps amidst the shrubs and flowers with which love has embosomed his resting place. Here, after long residence in various parts of our county, the venerable and kindly-hearted Henry Camps has found a tomb at the close of his eighty-five years of earthly pilgrimage. Though not himself a poet, yet how ardent was his love of sweet song. How richly had he stored his memory with the choicest strains of our seventeenth century poets. Standing by his graveside one seems to hear him quoting his favourite Robert Herrick, singing to the "fair daffodils,"—

“We have short time to stay as you,
We have as short a spring,
As quick a breath to meet decay,
As you, or any thing.
We die
As your hours do, and dry
Away,
Like to the summer's rain,
Or, as the pearls of morning dew,
Ne'er to be found again.”

Here Sebastian Dickinson, “having served his generation by the will of God,” takes his quiet rest.

And here, too, rests, one whose name for nearly sixty years was inseparably associated with Painswick—WILLIAM HENRY HYETT, or, as he was commonly known among his neighbours, “SQUIRE” HYETT, of Painswick House.

In many respects Mr. Hyett stood out as a man of very marked individuality, and through great part of his long life he was a prominent figure in county affairs. Of magnificent person, of high and honourable character, of great and varied abilities, and of interesting and useful pursuits, his memory will be fresh for many years to come. Such a life and character call for honourable record in any annals of the Worthies of Gloucestershire.

Mr. Hyett was the eldest son of the Rev. Henry Cay Adams, of Shrewsbury, and was born September 2nd, 1795. At the age of ten he was sent to Westminster School, where, during the term, he sat between the Marquis of Westminster (father of the present Duke) and the son of a Westminster butcher! He always expressed approval of a school which could so bring all classes together. Here he remained till 1812. The following year, on the death of Benjamin Hyett, Esq., who had married a member of the Adams family, he succeeded to the estates in Painswick, Badgeworth, Bulley, and other Gloucestershire parishes, and assumed the name and arms of Hyett in lieu of Adams.

Two years were now spent with a private tutor at Edinburgh. Here he formed an intimate friendship with

Francis Jeffrey, the far-famed editor of the *Edinburgh Review*, at whose country house he passed two summers, and with whom he made two tours on foot, covering nearly the whole of the Highlands. His intercourse with Jeffrey served to imbue his mind with the principles which were then held by the Whig party.

He had also imbibed from the same source such views of self-education as led him, as soon as peace had opened the Continent to Englishmen, to enter upon a course of foreign travel for purposes of observation and study. He was upon the field of Waterloo while it was yet ghastly with the battle strife, the burial of the slain not being completed. Following the allied armies he spent three months in Paris during their memorable occupation of the French capital. Returning to England the same year, he entered as a Gentleman Commoner at Christ Church, Oxford, and kept terms for two years. Among his recollections of his University life were those of the reception accorded to the allied sovereigns, and the commanders Blucher, Platoff and Wellington. One incident on that occasion was the casual appearance of a little grey-headed man, who, in crossing the theatre, was recognised as Warren Hastings, and greeted with loudest applause: "the nation," says Macaulay, "had forgotten his faults, and remembered only his services."

Having completed two years at Oxford, Mr. Hyett resolved to resume his foreign travels; and a more extended tour was commenced in 1817. The summer was passed in Switzerland, the autumn in Italy, and the winter in Rome. In 1819, he went by Eastern Calabria to Otranto, Corfu, and Albania, where he visited that bold and intelligent but unprincipled Governor, the notorious Ali Pasha, at his capital, Yanina; spent two months among the classic scenes of Athens; then proceeded to the plains of Troy, and at length reached the Dardanelles.

The feat of swimming the Hellespont, which Lord Byron and Lieutenant Ekenhead had accomplished in 1810 had

excited much attention ; and Mr. Hyett, resolving not only to emulate but excel it, swam from Sestos to Abydos, not following the short course the poet and his companion had taken, but the longer one attributed to Leander himself. He achieved this feat in one hour and fifty minutes. Besides this performance, he also swam across the Lake of Geneva, near the Geneva end, where it is about two miles broad. This, though less in distance, he said was a more arduous swim than that across the Helespont, on account of the changing temperature of different currents of the water.

On leaving the Dardanelles, Mr. Hyett proceeded by way of Constantinople, through the Black Sea, and up the Danube to Vienna, where he wintered.

To a young man of Mr. Hyett's acuteness of observation and retentiveness of memory, these travels were an invaluable addition to the studies by which he was disciplining and informing his active mind. The influences he thus received were apparent all through life.

But he had no disposition to spend his life as a wanderer ; and the responsibilities connected with his estates had to be assumed. Returning to England he took up his abode in Gloucester, occupying a house in Palace-yard, then called Miller's-green. About this time he was made a member of the Corporation of the city. ²

The year 1821 was marked by his marriage with Anne Jane, daughter of Joseph Seymour Biscoe, Esq., of Hempstead Court: a happy union, followed by fifty-six years of wedded life. He now took up his residence at Painswick House, which had been prepared for the reception of himself and bride, and settled down to the life of a country gentleman. ³ In such a life he found much that was congenial to many of his tastes. The improvement of his property, the discharge of magisterial and other public duties, and occasional visits to Scotland for his favourite sport of deerstalking, did not indispose him to plans of benevolence for the good of his neighbours, nor prevent his prosecution of some original and interesting scientific enquiries.

These occupations of his rural life were somewhat interrupted by his election to the mayoralty of Gloucester. He had for some time filled the office of Alderman, and in 1829 he was called to that of Chief Magistrate of the city. The appointment was an expression of the popular favour in which he was held, and the occasion was one of special festivity in the Corporation circle.

An "Old Blue Boy," in his reminiscences of this period, says: "I well remember my first introduction to Mr. Hyett. It was on the Feast of St. Thomas, December 21, 1829, the day of my entry to the school. The seven 'young boys' were arranged at a side desk, waiting the arrival of the Mayor and Corporation. The whole school was in a state of excitement and anticipation, as the feast could not begin till the Aldermen, who had to preside and carve, had come. At length they appeared, ushered in by the worthy Master and Matron—Mr. and Mrs. Wood. I shall never forget the impression the first sight of the Mayor made upon my mind. It is now nearly fifty-seven years ago, but that impression is as fresh as ever. I thought him a giant! So tall, so handsome! And when he spoke, such a fine sonorous voice; full, firm, commanding! and yet with a kindly ringing melody in it. He was the patron of one of the new boys, and wished to know which it was. The little fellow did not show to advantage, his face bearing signs of recent strife. Mr. Hyett after enquiring particulars, which were truthfully told, gave the boy a few words of good advice, wiped some tears from his cheek with his own pocket handkerchief, and at the same time patted him gently on the head. I have known all the Mayors who have succeeded him, and many personable men have been included in the number, but I have never met with one of so noble a presence and so commanding a style." ⁴

The Reform Bill of 1832 created the Electoral Borough of Stroud, giving its inhabitants the right to return two members to Parliament. The district was at that time one of the most politically intelligent in the county, and one of

the most independent and Liberal. Nonconformity was strong, and the influence of such men as John Burder and Benjamin Parsons was felt among all classes, especially among the mill operatives. It was a constituency any man might have been proud to represent.

Three candidates sought the maiden suffrages of the new electors—Mr. David Ricardo, of Minchinhampton; Mr. Poulett Scrope, of Castle Combe, Wilts; and Mr. Hyett. These gentlemen were of much the same political complexion, the Wiltshire aspirant being the most advanced Liberal of the trio. The popularity of Mr. Hyett was, however, overwhelming. He was elected by a majority of 400 over his successful colleague, and of 423 over the unsuccessful competitor; the numbers at the declaration of the poll standing thus—Hyett, 985; Ricardo, 585; Scrope, 562.

A remarkable feature of the polling was that of the 152 electors in the Painswick district: all, with one exception, voted for the "Squire." The exception was a worthy Nonconformist minister who, not being satisfied with Mr. Hyett's views on the question of negro emancipation, had the moral courage to record his vote against him. When afterwards he attained a clearer and more satisfactory knowledge of these views, the same moral courage led him to call at Painswick House to explain and express his regret.

With a knowledge of his great abilities, his untiring energy, and his high tone of principle, Mr. Hyett's friends were justified in expecting for him a brilliant Parliamentary career. In this they were disappointed. Some of his noblest qualities were hindrances rather than helps to him as a party politician. His independence of thought and action unfitted him to work submissively in any political team. It was not in his nature to answer tamely to a "whip." He was born rather to lead than to be led; to command than to serve. From various causes, which need not be explained here, he became dissatisfied with the party to which he had allied himself, and gradually drew off from the connection.

In many ways, however, he showed himself the possessor of qualities which characterise true statesmen. His speech in the House of Commons, July, 1833, on the Factory Regulation Bill introduced by the late Earl Shaftesbury, then Lord Ashley, affords evidence of the care and thoroughness with which he could examine a subject, and the force and skill with which he could present and maintain his own views. O'Connell is reported to have said after hearing this speech, "Well, he has convinced me, but I must vote with my mob."⁵ There was, too, in these political utterances an evident depth of conviction and a spirit of earnestness, which, however unsatisfactory his arguments might be, commanded attention and respect.

But Mr. Hyett's Parliamentary course was, from its brevity, unsatisfactory to many of his friends. The changes which had commenced in his opinions continued to increase; the old Whigs with whom he thought he could have worked were fast dying out; and with the new representatives of the party he had little or no sympathy. This, combined with private and domestic reasons, led him to avail himself of the opportunity afforded by the dissolution of Parliament in 1835 to retire from public political life.

Others besides his neighbours and personal friends were surprised and disappointed by the course he thus took. It is related that on one occasion when dining together, Sir Robert Peel in course of conversation told him he ought to have become Prime Minister, and asked him why he had not reached that high office. Mr. Hyett is credited with the characteristic answer—"Because I was cursed with a competency." Such an answer would, doubtless, in part explain his apparent indifference to those offices and honours which his great powers might have enabled him to attain. He had other and stronger tastes and aspirations which he possessed the means to gratify.

His interest in politics, however, did not terminate with his Parliamentary life. He grew gradually more Conservative

in his opinions, and was at length welcomed by that party as a valuable addition to their strength. Nor did his former political friends ever doubt the honesty of his convictions, or attribute his change of attitude to any but the most honourable motives.

Mr. Hyett's return to private life not only accorded with many of his most cherished tastes, but afforded him opportunities for their indulgence. Scientific agriculture was then receiving an amount of attention such as it never had before. Old methods of husbandry were being challenged and new ones were coming into vogue. It was a subject which in all its branches had for some years occupied his mind. Not only his interests as a landowner, but strong natural predilections, had drawn him to its study.

In one direction he was taking a novel course: it was that of making experiments with a view to affecting the colour and durability of timber. He had formed theories which led him to believe that it was possible by a very simple contrivance to cause growing trees to absorb chemical solutions near the base of their stems, which, being carried by the rising sap up their trunks and into their branches, would impart to the wood such tints as the experimenter might desire, and also affect its quality, rendering it more durable and capable of a higher polish. Experiments for the attainment of these ends were skilfully carried on for some years, and proved so successful as to attract the attention of men of science who were greatly interested in these original processes and their singular results.⁶

These experiments, with researches and labours in other directions, led to his election as a Fellow of the Royal Society; and also obtained from the Highland Society most gratifying acknowledgments. Neighbouring agriculturists profited by his observations and experience; while from time to time he rendered good service to the Gloucester Farmers' Club by the valuable practical lectures he prepared for the furtherance of its objects. He had taken a warm interest in

the establishment of this Club, and exerted himself to render it prosperous and useful. In 1841 he lectured to the members on the "Chemical effects of particular manures on particular crops." The next year he read a paper on "The benefits which agriculture has derived from science"; and also reported a series of "Experiments on the growth of the potatoe." He was thus in the van of those who during the past half century have been helping the practical agriculturist by the teachings and methods of science. His name, following those of Earl Bathurst, Earl of Ducie, and Sir Michael Hicks Beach, Bart., stands fourth on the committee appointed by a public meeting at Cirencester, in April 1844, to determine on a plan for the Institution which is now so widely known as the Royal Agricultural College.

Mr. Hyett's sagacity and benevolence kept him well abreast of the great wave of interest in popular education which at this period was spreading through the country. Gloucestershire presented some encouraging instances of what could be done for the wider and better education of the people. Among others, the schools which the Rev. Benjamin Parsons had originated at Ebley, and those which Mr. Osman Ricardo had established at Pauntley, afforded examples of the success following earnest effort and enlightened liberality. With wise charity Mr. Hyett's efforts were chiefly directed to his own neighbourhood. What those efforts were is briefly indicated in some accounts of him which appeared at the time of his death.

We are there told, that "when his busy mind was devoted to the improvement of the education of the labouring classes, he set about this work in the practical fashion of seeking to improve the education given in Painswick itself. In 1844, he got the new Free School built, and in 1846 the new National School, for which he gave the plans and raised the bulk of the subscriptions. After observing for a time the working of these institutions, he suggested that they should be united, and, with the hearty co-operation of the then incumbent, the

late Rev. Robert Strong, the union was carried into effect. Trained and skilful teachers were provided, and Mr. Hyett's purse and influence were exerted to keep the boys at school until they were 13 or 14 years of age. He caused one of the class-rooms to be converted into a carpenter's shop, and in another he established a printing press, in one or other of which boys of the first class received instruction during every afternoon. He attached much importance to the branches of knowledge which cultivate habits of mental accuracy, and he not only himself taught mechanical drawing for two years, but he also insisted upon the boys being made to master the first two books of Euclid, and he imported cheap mathematical instruments from France to aid this system of instruction. But his object was, as stated in one of the reports drawn up by himself and printed at the school, 'not to educate specially printers, carpenters, or draughtsmen, but generally to start youths active and intelligent in any line of life which may be open to them.' His pupils fully repaid the care which he bestowed upon them, for they constantly left the school to engage in pursuits to which they could not otherwise have aspired. Unfortunately circumstances severed Mr. Hyett's connection with the schools, and instruction in the special subjects was discontinued. In 1857, however, he had the satisfaction of describing his principles and methods, and of shewing what they had accomplished, in a paper which he read to an educational conference held under the presidency of the Prince Consort."

These "principles and methods" were also set forth in a remarkable letter on "Mechanical Drawing and the Education of the Hand in Schools for the People," addressed to Dr. Dawes, Dean of Hereford, who had "long advocated carrying our National Education as far as making the two first books of Euclid a necessary part of it." This letter, written in a most interesting style, not only contains many deeply thoughtful and striking remarks on the subject of which it treats; but indicates much sympathy with the poor, and

hearty desire for their moral and social elevation. Portions of it might be read with advantage by many in the present day.

The great anti-Corn Law battle was carried on in Gloucestershire with much vigour. On both sides there were strong forces. Free Trade found redoubtable champions in Earl Ducie, Benjamin Parsons, Anthony Fewster, and many other worthies of the time; while Mr. Hyett, Peter Matthews, then of Combe End, with other men of might on hill and in vale, fought hard but unsuccessfully around the doomed standard of Protection. The struggle was not without its bitterness; heavy blows were dealt on either side, and soreness was for a while felt. But time healed differences, and temporarily suspended friendships were happily restored.

As early as 1817 Mr. Hyett was a member of the committee for the building of the County Lunatic Asylum at Wotton. From that time he gave much attention to the treatment of the insane, and during his travels had visited asylums whenever he could do so. The knowledge and experience thus gained rendered him especially helpful when steps were taken for the establishment of the asylum at Barnwood in 1856. The deep concern he felt for the efficiency and success of this institution was shown not only in the pecuniary aid he rendered, but in the time and energy he devoted to promoting its chief object—that of giving the “benefits of a public asylum to those who were not of the pauper class.”

A remarkable instance of the conscientious thoroughness with which he engaged in works of this kind is found in the fact that when the institution was opened “he availed himself of the temporary absence of his family to go and live there as a boarder for some weeks, taking his meals with the patients, and satisfying himself by the closest inspection that the conduct of the asylum was in all respects what it ought to be.”

It was thus that he felt it right to qualify himself so as to undertake the responsibility of vouching for the character of

the institution, and recommending it for patients. He was not the man to lend his name or influence lightly to any undertaking ; or to assume any responsibility which he could not intelligently and honourably fulfil.

The excellent Gloucestershire Eye Institution, now amalgamated with the General Infirmary in Gloucester, owes its origin to the energetic benevolence of Mr. Hyett, by whose efforts this new and much needed charity was founded in 1866. The records of these efforts are full of interest. In letters addressed through the public press to the Mechanics of Gloucester and Stroud, on "the frequency of disease and injury of the eye to which operatives are liable," after some important statistical facts, he says :—"Little more than a year ago, a knowledge of facts of this sort tempted a few individuals, at their own risk, to make an effort to meet what they believed to be the wants of Gloucester and its surrounding districts. It is true, they were told, that for some years past the number of eye cases treated at the Infirmary there had not been less than 80 per annum. The reply was, that the area of Gloucester and Stroud, excluding those of Cheltenham and Bristol, which have Eye Hospitals of their own, should every year supply, not 80, but from 400 to 500 eye patients, 40 or 50 of whom would require operation." On this calculation our Institution was established.

As chairman of its first committee, which was composed of many well-known and eminent local gentlemen, Mr. Hyett laboured hard to overcome the difficulties which the infant Institution had to meet, and smooth the way for its beneficent operations. He had the sympathy and help of a small band of active fellow labourers, Mr. John Soper efficiently discharging the duties of Honorary Secretary, including the management of Finance.

For thirteen years this Institution had a separate existence, carrying on its useful work at a hired house in Market Parade. In 1878, the committee of the Gloucester Infirmary wisely

made proposals for the amalgamation of the two institutions, which was most satisfactorily effected. In issuing their last report the committee of the Eye Hospital, of which, after Mr. Hyett's death, his son, Mr. Francis Adams Hyett, had been elected chairman, gave a brief account of the work it had done. Between five and six thousand patients, coming from neighbouring counties, as well as from well nigh every nook and corner of our own, had been treated, a large percentage being cured, and many others obtaining partial relief. A balance of £320 in the hands of the Treasurer was paid over to the funds of the Infirmary. Of the subsequent history of this great charity nothing need be said : annual reports show the wide and beneficial extent of its operations, and prove the sagacity of its benevolent founder, to whose memory it is a glorious monument.

As life advanced and health suffered from the persistent attacks of his old enemy gout, Mr. Hyett's activities became more circumscribed. Idle he could not be, and his energies found some exercise in the indulgence of his literary tastes. Through life he had occasionally cultivated a poetic talent of no mean order, and his productions were varied and numerous. Some of these reveal not only the strength which might be expected, but a sweetness of sentiment and a gentleness of thought which, coming from a mind of such power, sound like the soft and subdued tones of a mighty organ. The pensive feeling inspired by the music of midnight bells has rarely found sweeter expression than in the following stanzas "On hearing the Painswick Bells ring out the old year at midnight, December 31st, 1854."

Say why those solemn rounds of chime
Peal from the midnight bell ?
They chant—the Choristers of Time—
Another year's Farewell.

All else is mute—Above the Tower
The stars intently glisten :
In the scar'd silence of the hour
They seem almost to listen.

Or is it that Heaven's watch they keep
 On Time's recurring waves,
 To register the hosts they sweep
 Into these silent graves?
 If so, good Sexton! every year
 Still let these chimes be going,
 To ring into the drowsy ear
 What the bright stars are doing.
 And tell us all, within the sound,
 That it may be our doom
 Before another year comes round
 To sink into the Tomb.

With some of the pleasant school excursions which he loved to encourage, he associated charming little poems which served as mementoes of visits to scenes of beauty and interest. One of these is a beautiful pictorial sonnet on Tintern Abbey:—

Ages ebb past, and on their shoaling strand
 They leave the wreck of many a gallant bark,—
 Man's amid Nature's works—as if to mark
 How vain the glories of the human hand;
 Behold grey Tintern's crumbling ruins! grand
 And perfect in those ages drear and dark,
 When Holy Monks fanned Learning's glimmering spark,
 And all these gorgeous arches proudly plann'd.
 Where are they now? Th' eternal hills survive,—
 The vales bloom on with flow'rs and fruit; the river,
 In undimm'd beauty sparkles on for ever,—
 God's handiwork; while all that men contrive
 Sinks to decay; and yet death's angel-smile
 Still lingers o'er this cold and silent aisle.

The pen that produced these and other choice little compositions was capable of far more; and in 1868, at the age of seventy-three Mr. Hyett published a volume of poems, which, with pleasant humour, he entitled, “Flowers of the South, from the Hortus Siccus of an Old Collector.” The contents are arranged in three Parts. The first consists of translations from modern languages—chiefly from the Tuscan of Vincenzo da Filicaia, whom Macaulay esteems “the greatest lyric poet of modern times.” Part II. contains translations from Horace; and Part III. Original Sonnets, etc. The volume beautifully printed by Mr. John Bellows, of

Gloucester, and published by Mr. Basil Pickering, of London, not only received a most appreciative welcome by the local press, but found much favour in the eyes of eminent critics. "We can have no hesitation," said the *Saturday Review*, "in describing the 'Flowers' as a garland reflecting credit upon Painswick, and upon Gloucestershire generally. While one-half the world is engaged in speculation, and nearly another half in politics, it is refreshing to find that in some country houses the calmer pursuits of literature are still the embellishment most attractive to the casual visitor, and the 'exceeding great reward' of the resident follower of them."

It is doubtful whether this volume presents the best specimens of Mr. Hyett's efforts, at least of his translations. He translated into English verse the first four books of the Odes of Horace, and much of Tasso's "*Gerusalemme Liberata*," with such force and beauty as led some friends who had the privilege of hearing them, to wish that he had completed and given to the public what he had so well begun.

Epigrams and humorous lines on political and other subjects flowed readily from his facile pen, and occasionally found their way into print.⁷

Another work to which he devoted some of the leisure of his last year was the preparation of a chart containing a list of prompt remedies for use in cases of accident or poisoning, before medical help can be obtained. The arrangement is so clear that the instructions necessary in each particular case can be almost instantly obtained.

As might be expected, such a man and such a life supplied numerous facts and anecdotes which, told and re-told, remain cherished traditions in the neighbourhood where he was so long a living presence. Many of the inhabitants of Painswick will never forget the part he bore in the rescue of a poor fellow who was buried alive by the falling in of a well. The unfortunate man, who was of weak intellect, had been induced to descend the well in search of some article that had been dropped into it. In making the ascent he had struck the

sides, displacing some of the stone work, and bringing down a heavy fall of walling and earth which had buried him at a considerable depth. Mr. Hyett on hearing of the accident hastened to the spot. The groans of the sufferer could be heard; and with prompt energy Mr. Hyett organised operations for his rescue. Relays of workers directed by his skill and stimulated by his words and example, exerted themselves with all their might. From time to time the work was momentarily suspended while Mr. Hyett listened; then, as the groans were heard, it was resumed with fresh vigour. The medical men of the neighbourhood—the late Mr. Gyde and Mr. Gardiner—were summoned to the spot, and preparations were made at a cottage for the reception of the injured man. Again and again Mr. Hyett took part in the labour, while others partook of needed refreshment supplied from his own house. “His grand face,” says an eye witness, “was covered with perspiration, and his noble form quivered with deep feeling.” It was a scene of intense excitement; but success at length crowned the humane efforts of the Squire and his neighbours; and after some hours’ imprisonment the poor half-witted fellow, who was found doubled up between two large stones, was delivered from his fearful grave more dead than alive.

To the “Old Blue Boy’s” description of Mr. Hyett as a young man, may now be added one which gives a glimpse of him at nearly four-score. It is found in the note book of one of his friends, who knowing him intimately regarded him with high admiration and esteem. In few but graphic words he says: “Mr. Hyett in his prime must have stood six feet high or more [six feet one inch]. With a powerful and somewhat bulky frame, broad shoulders, and erect head, he has altogether an appearance which gives an impression of mental and physical strength. He is a handsome man; his features are large and well cut: his mouth firm as iron, and kindly grave. No beard or moustache shadows his face. His eyes are a grayish blue; clear but genial. He would look grand in

a judge's wig ; but he ever looks what he truly is, 'a fine old English gentleman,' every inch of him. '*Natura lo fece e poi ruppe la stampa.*' "

For some time before his death Mr. Hyett was quite invalided, suffering from gout, and also at one time from supervening dropsy. His great strength enabled him to maintain a long struggle with these maladies, but at length a severe attack of bronchitis brought his active life to an end, and laid his strong frame low in death, on Saturday, 10th March, 1877.

He was buried on Saturday 17th amidst a general expression of deep respect. The old church bells, which had often solaced and gladdened him by their sweet tones, told forth the sorrow of the bereaved parish in a muffled peal, filling the air with mournful music. The county papers contained interesting references to his life and character, and bore high testimony to his worth.

A plain free-stone tomb marks his resting place in the south-east corner of the cemetery, and bears the following brief inscription "*Laborare est Orare. In Memory of William Henry Hyett, of Painswick House, in this parish, who died March 10th, 1877, aged 81 years.*"

His amiable and beloved wife, after a widowhood of eight years, died October 12th 1885, at the age of 82, and is buried in the same grave. Of a family of ten, five are living ; Mrs. Dickinson, widow of Mr. S. S. Dickinson, of Brown's Hill, Mary Clementina, Annie Grace, and Stephana Inglis Hyett ; and Mr. Francis Adams Hyett, of Painswick House.

NOTES

1.—The ecclesiastical parishes which have been since formed from that of Painswick have reduced the number to 3,614.

2.—While in Gloucester he had in his service the Italian valet Teodoro Maiocchi, who afterwards became notorious for the infamous part he took in the trial of Queen Caroline. This scoundrel swore that he had never been in England prior to his appearance as a witness. Having been accustomed to frequent the Bull Inn during his stay in Gloucester, Benoni Hill, the landlord, and others effectually exposed his perjury.

3.—Painswick House when first built was called Buenos Ayres; but has long borne its present familiar and more appropriate name.

4.—The late Henry Hooper Wilton, Esq., of Whitminster, who was for many years Town Clerk of Gloucester in the time of the old Corporation, retained many pleasant recollections of Mr. Hyett. Among others was that of a jocular contention, on one occasion, for seniority, which was decided in Mr. Wilton's favour, he having been born May 9th, 1795, and Mr. Hyett, September 2nd following.

5.—This truly humane measure, after undergoing many modifications, eventually became law.

6.—Mr. Hyett subsequently found that better results were produced by cutting the trunks of felled timber into 10 or 12 foot lengths, and causing the colouring matter to percolate from the top, than by the absorption process. He was greatly interested in woods suitable for cabinet and ornamental purposes. In 1836 an elaborately beautiful border of parquetric work of his own designing, and formed of various naturally coloured woods, was laid down in the large dining-room at Painswick House. Four workmen were engaged three months on this exquisite piece of artistic and mechanical skill. Some years afterwards the floor of a landing was inlaid with some of his own artificially coloured woods.

7.—A brief sample may be given. When in 1853 the late Sir Michael Hicks Beach, Bart., and the late Mr. Edward Holland contested the Eastern Division of Gloucestershire, a Liberal paper remarked that defeat would not be surprising "for Beech roots run underground." After the declaration of the poll, when it appeared that Sir Michael was elected by a majority of 1,001, Liberals, as well as Conservatives, were amused by the following adroit retort, which was at once recognised as Mr. Hyett's composition :—

"The Radicals declare 'Beech roots run underground,'

But they're wrong in their orthography, so their metaphor's unsound.

By this time they know better: both Time and Spelling teach

How thy wild waves, Democracy, beat vainly on our Beach."

A recent writer in the *Wilts and Gloucestershire Standard*, referring to these "Notes," gives another capital specimen of Mr. Hyett's epigrammatical compositions.

SIR CHAS. WHEATSTONE, D.C.L., F.R.S.

[1802—1875.]

THE modern Church of St. Catherine, in the City of Gloucester, built in 1868, stands on the site of an ancient one which was taken down in 1665. Portions of the south side, serving as a boundary wall, were, however, left standing; and now, carefully preserved, invest the spot with peculiar and venerable interest, presenting a striking but not unpleasing contrast to the new edifice. The churchyard, which continued in use notwithstanding the destruction of the church, is the last resting place of a large number of citizens, and many an old family name may be found upon its tombstones. Among these is one bearing the name of Wheatstone. This name was formerly found on others, dating from the seventeenth century, which have now disappeared. The one remaining, which is of red Forest stone, is somewhat ornately carved, and bears in well-cut letters the following inscription: "In Memory of John Wheatstone, of this city, Cordwainer, who departed this life June 10, 1799, aged 63 years: Also Ann, his wife, who departed this life March ye 8, 1811, aged 72 years: Also Ten children who died in their infancy."

In a Gloucester directory for 1802, published by Robert Raikes, the name of "Mr. Wheatstone, Upper North Street," is found among the attornies; and that of "Wheatstone, Shoe-maker, Upper West-street," among the tradesmen of the city. Both were sons of the said John and Ann Wheat-

stone: the attorney bearing his father's name and the tradesman that of an uncle—William. A third and younger son named Charles, who had entered the College School in 1778, eventually became a musical instrument maker in London. The attorney also removed to the Metropolis, and practised in Chancery Lane.

The Gloucester tradesman—William Wheatstone—carried on his business in a house still standing midway between College-court and College-street.¹ He married Beata Bubb, a member of an old Gloucestershire family consisting of many branches, which by property and residence are connected with several parts of the county. Her parents—Samuel and Ann Bubb—resided at the Manor House, opposite the second milestone, in the village of Barnwood; and in this substantial old residence the distinguished man who is the subject of this sketch—Sir CHARLES WHEATSTONE, the eminent scientist—was born February 6, 1802. The pretty village, much more sparsely inhabited then than now, lies on the old Roman Ermine Street, running from Glevum (Gloucester) to Corinium (Cirencester). The ancient church of St. Lawrence, with its embattled tower and square bell turret, standing a furlong or two from the highway, and approached by field paths; the old gabled court and its avenue of noble trees; quaint farm-houses, cottages, and barns; and bright little streams, are among its own picturesque features; while from almost every part pleasing views of near and distant hills can be enjoyed. Within a mile or two, Chosen stands to the north, and Robin's Wood to the south; while in the near east, the green slopes and rocky escarpments and wooded crests of the Cotswolds stretch for many miles. May Hill, the Forest range, and "Malvern's lovely heights" rise to view in the distant west.

In 1806 the Wheatstone family removed to London, where Mr. Wheatstone established himself in business as a manufacturer of musical instruments, and music publisher, in Pall Mall; also giving instruction on the flute and flageolet,

having among his pupils the Princess Charlotte of Wales. Little Charles was sent to a preparatory school at Kennington for some time.

It is a sister of Sir Charles who furnishes this information. This venerable lady, who at a great age is still living in London, speaks of all his later education being obtained at a first-class establishment in Vere Street, conducted on the Lancastrian principle. Mr. Charles Brooks, an intimate friend of Sir Charles, speaks without doubt of his being educated at a private school in Gloucester. These statements could probably be reconciled by a fuller knowledge of facts. It seems certain that several circumstances point to his having returned to Barnwood and passed some part of his early life, including a portion of his school-boy days, with his grandparents. During his education the bent of his mind was evinced by his predilection for mathematics and physics; and traditions are extant of the droll ways in which his inventive faculties and mechanical ingenuity found exercise. Old citizens have told of curious sights in the window of the shop which his father had kept, and which probably continued in the occupation of some branch of the family. Automaton figures, connected by wires with some mysterious apparatus in a room above, went through sundry performances on miniature musical instruments. These contrivances and experiments might have been the embryo of those investigations which resulted in the great works on which his fame chiefly rests. At this time they served to amuse and puzzle the gaping groups that gathered at the shop window, and "Charley Wheatstone's clever tricks" were town talk. His connection with a Young Men's Mutual Improvement Society, which held its meetings in a room in New Inn Lane, was long remembered. Although by birth a freeman of the city, he appears never to have taken up his freedom.

It is possible that some of these facts may have reference to his uncle Charles, who probably remained in Gloucester some years after other branches of the family had left; and

with whom our Charles, his nephew, has sometimes been so confounded as to render these legends doubtful. It would also appear that this uncle, after his removal to London, had a musical warehouse at No. 436 in the Strand, and that as early as 1816 young Charles was placed with him. Here he so earnestly continued his scientific studies, that his father took him from business and placed him in circumstances more favourable to his pursuits. In 1819 he exhibited some of his first practical experiments in acoustics in Pall Mall, and at the age of twenty-one, on the death of his uncle, he, in conjunction with a brother—William Dolman Wheatstone—took to the business.

In the same year, 1823, he invented his *Harmonic Diagram*, which is a representation of the principles from which the science of music is derived; and is designed to facilitate the “acquirement of musical theory;” and also published his first paper on science. It was entitled “New experiments on Sound,” and appeared in “Thomson’s Annals of Philosophy.” It contained the results of experiments he had made during his teens on the vibrations of chords, rods, and surfaces; and excited so much attention that it was reproduced in foreign scientific periodicals. Other papers on acoustics followed, being published in the *Quarterly Journal of Science*; and in 1828 he was inventing and explaining an elegant philosophical instrument called the *Kaleidophone*.

These studies, closely related to the business in which he was engaged, largely occupied his attention at this time, and led to the construction of the *Symphonion*, which he shortly improved into the *Accordion*, both instruments affording evidence of the success of his labours in this direction. Particular admiration has been expressed of the “mode of fingering, in which the successive notes are placed in double rows alternately on opposite sides of the instrument, so that consecutive notes on either side, which may be touched by the same finger, always belong to the same chord.”²

Severer work was not neglected. While constructing these

interesting instruments, he was writing on the resonance of columns of air, and in 1831 on the transmission of sound through rigid linear conductors. "A wire or rod," he says, "might mechanically transmit sounds from London to Aberdeen." "Some recent investigations lead us to hope that we are not far from effecting these desiderata; and if all the articulations were once thus obtained, the construction of a machine for the arrangement of them into syllables, words, and sentences would demand no knowledge beyond what we already possess." Illustrations of these principles were subsequently furnished at the Polytechnic Institution, and music played in the basement of the building was transferred to an upper room. These enquiries were continued till "in 1860 he patented his *Telephone*, by which sounds could be communicated by electric telegraphy by an alphabet of twenty-four sounds, three octaves."

But what was deemed the most remarkable of these earlier scientific labours was a memoir on the so-called Chladni's figures, which was presented to the Royal Society in 1833 and published in their Transactions. In his "Scientific Papers" the results of these curious experiments are illustrated by numerous plates.

The abilities of such a man were likely to procure distinction, and in 1834 Wheatstone was appointed Professor of Experimental Physics at King's College, London. He delivered one course of lectures, but unconquerable distrust of his own aptness to teach by this method led him to discontinue this important branch of his professorial duties. While in private he charmed listeners by his able and lucid exposition of scientific facts, in public his efforts were unsatisfactory. Even in a small debating society, of which he was for many years a member, he never opened his lips, though on many of the subjects discussed he was brimful of information. As the result of this idiosyncrasy some of his more important investigations were presented to the public by his friend Faraday, in the theatre of the Royal Institution.

From the study of sound he now turned to that of light. Some hitherto unobserved phenomena of binocular vision, discovered by him, were first illustrated by the reflecting stereoscope. "The conception that the idea of solidity is derived from the mental combination of two pictures of the same object in dissimilar perspective, as seen by the two eyes respectively, is undoubtedly and solely due to Wheatstone." These newly-discovered facts and principles, communicated to the Royal Society as early as 1838, ultimately led to the construction of various instruments ; among others those now popularised by the application of photography.

A second paper on the same subject was presented in 1852. This was illustrated by a new and curious invention called the *Pseudoscope*, an instrument which represents concave bodies as convex, and *vice versa*. Some curious mental facts, to which these investigations pointed, had at one time engaged Wheatstone's attention to problems of still higher interest—those of mental philosophy. The disciples of Gall and Spurzheim had formed the London Phrenological Society, of which he had become an active member. Before this Society, then under the presidency of Dr. Elliotson, he read a paper on Dreaming and Somnambulism, which was published in the *Lancet*.³ How different might have been the course of history had the acute and active mind of our philosopher been diverted from his former studies and engrossed by questions of mental phenomena ! But his interest in these enquiries seems to have been short-lived. His love of purely physical science prevailed, and his accustomed pursuits were continued.

Among what may be called his many minor inventions, the whole of which cannot be enumerated here, the following may be mentioned : Automatic apparatus for recording periodically the height of the barometer, and the temperatures of the dry-and-wet-bulb thermometers ; electro-magnetic counter, by which the number of any given repeated mechanical actions is readily and certainly recorded ; electric chronoscope, by which very small intervals of time may be

determined ; electrical balance ; compendious apparatus for writing in cipher ; and a polar clock.

His name is also intimately connected with the earliest development of spectrum-analysis. As far back as 1835 he brought this interesting subject before the British Association in a paper on "The Prismatic Analysis of Electric Light," and was thus the first to demonstrate facts which he predicted would "be employed for useful purposes;" a prediction which has been abundantly verified.

His "Scientific Papers," as collected and published by the Physical Society in London, afford remarkable evidence of his industry, the versatility of his powers, and the wide extent of his researches.

Numerous and varied as we have already seen Wheatstone's researches and inventions to have been, greater things have yet to be told. Less than fifty years ago the most rapid communication was by express train and steam-boat. Hours had to elapse before a message from the more distant provinces could reach the capital. Berwick speaking in the morning, could not be heard at Penzance till night. Days and nights revolved while the post travelled between England and some parts of Europe. Weeks were required for the transmission of news to America ; and weary months were needed to bear a word to India or our Australian Colonies. Now the many million-mile wires of the Electric Telegraph net our round world. Starting from a thousand centres, they travel through every part of our own land, visit every city and town, and in effect, reach every village, hamlet, and home. Descending to the four seas, they find their way through the pathless deeps to all quarters of the globe, stretching over frozen snows and burning sands, running amidst vineyards and fields, threading forest wilds, and climbing mountain heights. At ten thousand points the silent operator sits, the click of the mysterious machine is heard, and messages are sped, swift as the lightning flash, north and south, east and west. Government, commerce,

science, religion, and friendship all seek its services; and words of war and peace, business and pleasure, defiance and welcome, condolence and congratulation, hate and love; ascriptions of glory to God and glad tidings of good-will to man are flashed, day and night, like summer light or tempest gleam, in all directions across and athwart both hemispheres, between men of all sorts and conditions.

For this wonderful practical outcome of scientific research and invention, the world is indebted to Charles Wheatstone.

For more than a century, investigations and experiments bearing on electric communication, had been carried on, at intervals, in Europe and America. Some schemes for the employment of electricity for telegraphic purposes had been propounded, but none that could be carried into practical and satisfactory effect. Among the names of early pioneers into the mysteries of the electric fluid, those of several of our own countrymen stand high. America, Germany, France, and Italy are also worthily represented. "But," says Mr. Brooks, "to Charles Wheatstone is undoubtedly due the merit of having been the first to render the electric telegraph practically available. In 1834, the year of his appointment to the Professorship, he devised an experiment which at once attracted the attention of scientific minds throughout Europe, and ultimately had a large influence in determining the direction of his future labours. His object was to ascertain the rate at which an electric wave travels through a metallic conductor." He arrived at the inference that the velocity of transmission was over 250,000 miles in one second! Repeated and extended experiments supplied him with important data for further investigation.

The story of the result is thus briefly told. "In 1836 Mr. W. F. Cooke having been struck, during a visit to Germany, by the applicability of an electric telegraph, devised by Baron Schilling, to practical and especially railway purposes, brought back with him on his return to London, a working model of Schilling's apparatus, to which he directed the attention of

Faraday and of the then Secretary of the Royal Society, Dr. Roget, by whom he was informed that Mr. Wheatstone had been for some time engaged in analogous investigations. An introduction followed, and shortly afterwards Wheatstone entered into partnership with Mr. Cooke, and a patent for a five-needle telegraph (which from the number of insulated conductors was deemed too expensive for general use), and subsequently another patent for the two-needle telegraph, the first that came into general use, were taken out in their joint names. To Mr. (now Sir W. F.) Cooke much credit is undoubtedly due for the tact and ability he evinced in directing public attention to the importance of the electric telegraph, and in conducting the joint enterprise to a most successful commercial issue; but to Wheatstone alone must be ascribed the inventive genius and fertility of scientific resource which led to the many successive developments of the electric telegraph—the letter-showing dial telegraph of 1840, the type-printing telegraph in 1841, the magneto-electric dial telegraph, a subsequent extension of the same to type-embossing, and lastly the automatic telegraph by which messages are transmitted with such unprecedented rapidity.”⁴ In addition to this the idea of submarine telegraphy was first developed by Wheatstone. It was a branch of the subject that occupied his mind for some years, and his first practical attempts in this direction were made in 1844, in Swansea Bay.

As the persevering philosopher pursued his successful course, honours were awarded him from a great variety of sources. He was elected a Fellow of the Royal Society in 1836, a Chevalier of the Legion of Honour in 1855, and a foreign Associate of the Academy of Sciences of France in 1873. Thirty-four distinctions or diplomas were conferred upon him by various Governments, Universities, and learned Societies. Eight of these were German, six French, five English, three Swiss, two Scotch, two Italian, two American, and of Irish, Belgian, Russian, Swedish, Dutch, and Brazilian each one. In 1868 he received the honour of knighthood—a

national acknowledgment of "scientific labours which have rarely been equalled in their extent, their variety, and their usefulness."

"The honour and public recognition as a great general benefactor which Wheatstone received," says another writer, "provoked some resentment from Mr. Cooke and his friends, and a vexatious hubbub followed." For a long time Wheatstone took no part, and when at the end of a year he broke silence he did so with calmness and dignity, sending forth a reply which was acknowledged to be practically unassailable. While freely admitting "the zeal, perseverance, and practical skill" of Mr. Cooke, he conclusively proved his own right to the claims which his friends had made for him. Mr. Cooke was knighted in 1869, "so that both thus obtained in proper sequence the distinction to which they were entitled."

The energies of Sir Charles continued to be exercised and his numerous investigations extended to a great variety of subjects. Among his later but incomplete inquiries were some relating to colours of transparent and opaque bodies; colours obtained by transmission and reflection; absorption bands in coloured liquids; telegraphic construction; and other branches of light and electricity.

During all this busy and eventful period of his life, the business of musical instrument construction and improvement still proceeded successfully, at 20, Conduit-street, Regent Street, London, where it is still carried on under the style of "Wheatstone and Co., Inventors, Patentees, and Makers of the Concertina."

These varied pursuits were closed by his unexpected death at Paris, in 1875. Words spoken at the removal of his body for burial in England, express the homage which French science rendered to his genius and character, and also afford some glimpses of his last hours. M. Dumas, perpetual Secretary of the French Academy of Sciences, speaking on that occasion, said:—"To render to genius the homage which is

its due, without regard to country or origin, is to honour one's self. The Paris Academy of Sciences, always sympathising with English science, did not hesitate, during the troubled period of the wars of the Empire to decree 'a grand prix' to Sir Humphrey Davy. Now in a time of peace it comes to fulfil with grief a duty of affection to one of his noblest successors, by gathering around his coffin to offer him a last homage. A foreign Associate of the Academy of Sciences, exercising, by a rare privilege in virtue of that title all the rights of its members during his life, we are bound to render to his mortal remains the same tribute which we render to our fellow countrymen who are our colleagues. The memory of Sir Charles Wheatstone will live among us not only for his discoveries and for the methods of investigation with which he has endowed science, but also by the recollection of his rare qualities of heart, the uprightness of his character, and the agreeable charm of his personal demeanour. The friends he has left among us, unable to avert destiny, hope they were at least able to soothe the last hours of his life—of that life which, alas! was closed away from his beloved home, from that family circle the sweet recollection of which animated his last hours, and to which the eye of the dying one turned once more, before his soul, quitting its earthly tenement, took its flight to a better world."

An English scientist, well acquainted with his works and character, wrote :—"In the death of Sir Charles Wheatstone the world has lost one whose ingenuity, sagacity, and skill were devoted to the practical application and development of ideas which had for many years been floating about the world without effecting any service to mankind. The faculty of invention is frequently and, indeed, generally separate from that of utilisation. In him both were combined, and the combination not only augmented his powers, but brought him riches and honour. He will ever be associated with Faraday, as one of the brightest and clearest of scientific men, who endeavoured to make every atom of knowledge available to the common weal."

His funeral in Kensal Green cemetery was attended by a large number of attached friends, and by many leading members of the scientific world. The public press, in recording his death, spoke in high terms of the achievements of his genius and the many excellencies of his personal character.

By his will he bequeathed all his scientific apparatus, medals, decorations, and scientific books to King's College, besides a sum of £500 to be devoted to scientific purposes. His son-in-law, the late Mr. Robert Sabine, well-known for his work "The History of the Telegraph," was the executor of his will. His personal estate amounted to £70,000.

Soon after his death the Council of the Physical Society of London resolved to honour his memory by the issue of a volume containing the whole of his published papers on scientific subjects. A Wheatstone Committee was accordingly formed, and in 1879 the volume, entitled "The Scientific Papers of Sir Charles Wheatstone, D.C.L., F.R.S.," which has been already mentioned, was published by Messrs. Taylor and Francis, London.

The private life of this hard-working scientist appears to have been comparatively quiet and uneventful. He did not marry till he was forty-five, and lost his wife more than ten years before his own end came. A family of two sons and three daughters survived him. In his beloved home he found rest from wearying pursuits and exercise for his domestic affections. His love of early scenes and surroundings seems to have been strong and lasting. "Sir Charles Wheatstone informed me," wrote Mr. Sabine, "that he was born at a place called Barnwood, and that he felt a great interest in an old house there." Mr. William Rea, the present occupant of this residence, says:—"I bought this house and property off Mr. Bubb, grandfather of Sir Charles Wheatstone, who, I understand, was born here and lived here principally with his grandfather. The house was then called the Manor House. Sir Charles has often called since to see his old home."

It was natural that Sir Charles should regard the spot

with such abiding interest. According to his own account it was the scene of his earliest experiments. Here in his infancy he commenced those processes of thought and action which were so perseveringly carried on through his whole after life. In his occasional visits to Barnwood he would not fail to note the wires of the telegraph running along the straight old Roman road, on which he had scampered as a school-boy, and passing within a few yards of the old Manor House—the place of his birth and of his first essays in science !

It has been happily suggested that a monument to this eminent man should be erected in Gloucester ; and a design model has been prepared by Mr. W. S. Frith—a rising young artist of the city. A statue of Sir Charles, in his professor's robes, explaining his great invention, surmounts a noble pedestal on which is a group representing "Science whispering her secrets to her student." The *Gloucester Journal*, referring to this project, thus heartily commended it to the sympathy and support of the public :—"Now that the scheme has advanced so far, it is to be hoped that a sufficient amount of support will be forthcoming to carry it forward to a successful issue. Gloucester should gladly embrace the opportunity of showing herself proud of a son whose scientific attainments have been recognised by diplomas and distinctions awarded by learned societies in all parts of the world."

NOTES.

- 1.—The house is now known as the American Meat Company's Stores.
- 2.—Memoir of Sir Charles Wheatstone. By the late Mr. Charles Brooks, in the "Obituary Notices" of the Proceedings of the Royal Society, 1876.
- 3.—Some elderly readers will remember the great interest excited by Phrenology between forty and fifty years ago ; and can, perhaps, recall the lectures which in 1839 were delivered at the Tolsey, by a Mr. Rumball, an able and eloquent Phrenological lecturer ; and the late Mr. Thomas Cox Buchanan, then a highly esteemed member of the medical profession, in Gloucester, who opposed his views.
- 4.—Of the changes and improvements in telegraphy since Mr. Brooks thus wrote in 1876, nothing can here be said.

SAMUEL BOWLY.

[1802—1884.]

FEW public men have been more widely well-known in Gloucestershire than Samuel Bowly. Within its borders he resided from birth to death. In Gloucester itself he was for fifty-five years a familiar figure. As a man of business, a frequent platform speaker, and a minister of religion, he was associated with many county institutions and engaged in many public movements. From time to time he visited, in some capacity, most of our towns and villages, coming into contact with people of all sorts and conditions, so that his name has become a household word. Pleasant anecdotes of him are told in all quarters, and his worth and works have long been held as common county property.

The leading facts of his life, although generally known, may be again presented in brief and consecutive form, with dates as correct as can now be ascertained.

The people of Cirencester are proud to claim Samuel Bowly as a native of their ancient borough, where he was born March 23rd, 1802. He was the offspring of truly worthy Quaker parentage. His ancestors had for many generations been connected with the town: one of them—Richard Bowly—figures among the earliest Gloucestershire followers of George Fox; and was a companion in testimony and in tribulation of John Roberts, of Siddington.

Samuel Bowly, father of our Samuel, was in business as a cheese factor, and also as a miller, which latter occupation was carried on at Arlington, seven miles north-east of Cirencester, on the Burford road. His wife—Samuel's mother

—was a woman of superior mind and great excellence, and became a minister in the Society. They trained their family in the principles and practices of Friends, and at that time their principles were more fixed and their practices more simple than at the present day. Samuel, in addition to these home influences, received a good plain education in an academy at Nailsworth, and on completing his school course began to assist his father in business.

For some time he was employed chiefly at Arlington Mill, but shortly after his father's death in 1820, Samuel and his brother David were established in business as cheese factors in Cirencester. In 1827 he married Jane Dearman Shipley, eldest daughter of John Shipley, of Shaftesbury; and in 1829 he removed to Gloucester to open a branch of the business there. The great anti-slavery agitation was then spreading through the country, and Mr. Bowly, fully identifying himself with it, began to speak with powerful effect at public meetings in Gloucester. Of his labours on behalf of the down-trodden negro many a chapter might be written. The part he bore entitles his name to rank with those of Clarkson, Wilberforce, and Sturge. His efforts were highly appreciated by his fellow-citizens, and in the midst of the glorious struggle the women of Gloucester encouraged him and honoured themselves by presenting him with a silver salver bearing a suitable inscription.

The subject of intemperance had long occupied his mind, and the first Temperance Meeting in this locality was held at his house about the end of 1831 or the beginning of 1832, when a "Moderation" Society was formed. Results proved the insufficiency of this pledge, and in 1835 Mr. Bowly became a pledged total abstainer, and entered upon that course of active advocacy of the principle which rendered him pre-eminently a Temperance Reformer. His labours for forty-eight years were abundant, self-denying, and wonderfully effective. Of him, as of Hezekiah, it might be truly said "He did it with all his heart and prospered." Thousands of miles were

travelled by him every year and hundreds of meetings annually held. The results were most encouraging, many of all classes being led by his influence to join the Temperance movement, and not a few to become earnest workers in its advancement.

In addition to these abounding efforts, he used both tongue and pen in furthering the repeal of the Corn Laws, the abolition of capital punishment, the spread of Education, the promotion of Peace, and various other philanthropic and reform movements. For many years he was an acknowledged minister of the Society of Friends, and was a frequent and acceptable speaker in their meetings.

His commercial knowledge and business habits, combined with his high integrity, led to his appointment as Chairman or Director of several important local companies, in which capacities he ever had the highest confidence and respect of those with whom he was associated.

The occasion of his eightieth birthday was embraced by his friends and fellow citizens as an opportunity to do him honour. In a crowded and enthusiastic meeting held in the Corn Exchange, under the presidency of the Rev. J. Emeris, rector of Upton St. Leonard's, he was presented with gifts and congratulatory addresses, the first presentation, that of a handsome epergne from the Women's Christian Temperance Union, being made in their name by Dr. Ellicott, the Bishop of the Diocese. The Mayor of the City—Mr. Anthony Gilbert Jones—and most of the leading men of the locality were present on this memorable occasion; and at the close of the meeting a torchlight procession, headed and accompanied by bands of music, conducted Mr. and Mrs. Bowly, for whom a carriage was provided, to their home.

His first residence in Gloucester was in Barton Street, whence he removed to Wotton Lodge, where some of the earliest Temperance Fêtes was held. In 1840 he removed to the house adjoining his business premises at the corner of Llanthony Road. Subsequently he resided at the Horsepools;

then at Saintbridge ; and during the latter part of his life, at Cotswold House, Park Road, Gloucester. Here his long, active, and useful life ended after a few hours' illness' on Sunday, March 23rd, 1884, the eighty-second anniversary of his birthday.

His funeral was one of the most remarkable that Gloucester ever witnessed. It has been repeatedly described, and can never be forgotten by those who looked upon the scenes it presented. The venerable philanthropist was borne to his grave amidst expressions of honour and sorrow such as mere wealth or rank could never command. Men of all classes and of all religious and political creeds were present, lamenting his loss and reverently laying him to rest.

Mr. Bowly's first wife, the mother of all his family, died on the 30th of September, 1868 ; his second, who was the widow of Jacob Henry Cotterell, of Bath, survived him till September 18th, 1885.

It has been remarked that the life of Samuel Bowly was "a singularly uneventful" one. In the sense in which this was meant it is quite true. He passed through no thrilling experiences ; he was exposed to no great perils ; he suffered no painful privations ; he performed no wonderful exploits. His life was a labour, a patient continuance in well-doing, an unceasing influence for good, an emphatic and constant testimony for righteousness, temperance, freedom, peace, and love. The principles and dispositions of such a man claim attention, and the contemplation of some features of his character may be as interesting and instructive as the records of a stirring and eventful life.

It was as a philanthropist that Mr. Bowly's high reputation was gained, and it will be as a philanthropist that he will be chiefly remembered. His love of man was a deep, abiding, and ever active element in his character. It had its foundation in a firm religious belief in the universal Fatherhood of God, and the consequent universal brotherhood of men. It was the old Quaker faith investing all men with

highest grandeur and equal rights. Whatever his rank or race, the early Friends looked on every human being as not only the work of God's hands, but as the object of His regard and the subject of His Spirit's gracious operations. The lowest and vilest were not to be despised; all were capable of glorious elevation. Thus viewed, every man was to be treated not with justice only, but with something of reverent kindness and love; not as a fellow man only, but as an immortal brother. Samuel Bowly could have adopted with sublime sincerity the truly Christian sentiment of the Laureate:—

“Slav, Teuton, Kelt, I count them all
My friends and brother souls,
With all the peoples, great and small,
That wheel between the poles.”

It was this strong conviction which impelled him to labour for the good of his fellow men. To his view moral evils and social wrongs, while the chief causes of physical misery, were also operating with fearful force against men's highest happiness and interests.

The operations of this spirit of philanthropy were not confined to what may be regarded as the great works of his life. That spirit was ever present giving tone to his words and direction to his deeds. It was seen when as a youth he formed an evening school in the mill at Arlington for the instruction of the village boys. It showed itself when on many occasions he interposed as peacemaker to stop some brutal fight in the low parts of Gloucester or Cirencester. It manifestly influenced him in all his intercourse with rich and poor, old and young. Many striking and beautiful instances might be given. One day while he was sitting in his office engaged upon important accounts, a poor woman, with some tale of trouble, came seeking his aid. He returned a short and discouraging answer, and the applicant turned away. She had scarcely done so before Mr. Bowly, rising from his seat, and not waiting to put on his hat, followed her across the road, and through the old Spa Gates. On overtaking her he expressed regret at the abruptness with which he had

dismissed her, and, taking her back, at once gave full attention to her case.

Another circumstance illustrative of the tenderness of his heart and conscience might be mentioned. Some political discussions had resulted in a suspension of friendly intercourse between him and the late Mr. W. H. Hyett. It was, no doubt, painful to both; but for a time nothing was done towards a reconciliation. On taking up his abode at the Horsepools he had a constant view of Mr. Hyett's residence and estate, which day by day awakened uncomfortable thoughts of their interrupted friendship. At length writing such a letter as circumstances required and his heart prompted, he dispatched it to his neighbour. It met with a ready reponse, for scarcely had it been delivered, before, from the upper windows of the Horsepools, the noble form of Mr. Hyett on horseback was seen approaching. It is easy to imagine how a personal interview between two such men would end. Former amicable relations were fully restored and never again disturbed.

The possession of such a spirit, together with a singularly judicious mind, invested him with a sweet reasonableness, excellent in itself, and most favourable to his success in his labours of love. The manner in which he expressed his opinions and advocated what he believed to be right and true, was calm, candid, and honest; free from all bitterness and sophistry. It was ever evident that he sought not victory but truth; so that never appealing to passion or prejudice, he addressed himself to men's knowledge and understandings and consciences and hearts. He used no reasoning but what he believed to be sound: he made no claim but what he felt to be just. Those who might have been unconvinced by his arguments never questioned the honesty of his methods, or doubted the excellence of his motives and aims.

The early history of the Temperance movement abounds with interesting incidents. The advocates of such a novel practice as abstinence from all intoxicating drinks were likely

to be misunderstood and opposed, and truly they were. Ignorance and folly, prejudice and class interests met them with all kinds of opposition. In a few instances attempts at discussion were tried, and some self-sufficient orator, often the tool of a publican, undertook to refute or ridicule the arguments of the abstainers. One such attempt was made in Gloucester. A young man of really good abilities and some skill as a debater, but fond of convivial pleasure, and strongly opposed to the Temperance cause, rashly challenged Mr. Bowly to a public discussion. It was a novel proceeding, much interest was excited, and there was a large attendance. The champion of strong drink commenced the debate with such arguments as were then commonly used against total abstinence, but are now rarely advanced in public. Mr. Bowly rose to reply. Convinced of his ability to overthrow all that had been said, he proceeded with more than his usual calmness and gentleness, taking up every point of his opponent's speech, and giving such answers as afforded the fullest satisfaction to the audience and elicited their hearty applause. But the one feature of his speech that was especially effective was its spirit; he dealt with the young man as a brother. The effect was good: no word of rejoinder was offered; and all present felt that truth and benevolence had gained a real victory.

Some, as they have listened to his reasonings, have wished that all subjects of dispute could be discussed in such a style and spirit. Were it so, how many international difficulties would be settled without drawing the sword. How much bitter party strife would be avoided in the political world! How less frequently would there be "wars and fightings" in the Christian Church! How many fewer litigants would find their way into our Courts of Law! What freedom from painful contention would prevail in family circles!

Another marked and pleasing feature of his character was his Christian liberal-mindedness. His charity was truly catholic. As the member of a distinct section of the

Universal Church he held opinions which his conscience and understanding approved. Far, however, from assuming his own infallibility, or judging those who differed from him, he was ever ready to believe that some truth was held by all, and that none could arrogate to themselves its sole possession. Hence he had friends among Protestants and Romanists, Conformists and Nonconformists alike. Many also outside the orthodox churches were embraced by his love which, "hoping all things," believed in the Christianity of their hearts notwithstanding the so-called heterodoxy of their creeds. Speaking highly of the disposition and character of a gentleman, whom a certain creed declares "cannot be saved," he said with much tenderness of spirit, "I do not like to call such a man an unbeliever; he may not believe all I believe, but I would rather rejoice in what he does believe than condemn him for what he does not believe." He sometimes, in private, expressed his surprise and regret that any one should be denounced for believing in the ultimate salvation of all men; "for," he would say, "if we cannot ourselves see our way to believe it, yet, surely, we all hope it may be true."

Thomas Whittaker attributes Mr. Bowly's great influence as a Temperance Reformer, not to his "rare abilities" alone, but to his "manifestation of Christian charity and loving-kindness." His references to those in the drink traffic were never harsh. More in sorrow than in anger he looked upon them as engaged in a business as hurtful to themselves as to their customers. While deeply convinced that such traffic was morally wrong, he yet pleaded for a measure of pity towards brewer and publican as being to some extent the victims of temptation and circumstance.

It was not till nearly thirty years after the commencement of his public life, and not till the fifty-seventh year of his age, that Mr. Bowly assumed the responsibility of a religious teacher. Up to that time he had been a silent worshipper in the meetings of the Society. When, at length, he did speak it was only after great exercise of soul, and with much fear

and trembling. It was in a meeting at Middlesburgh, in 1858, that with some pain to himself, but with acceptance to his hearers, he discoursed on the words "Without faith it is impossible to please Him." The line of his teaching was that to please God we must love Him, and that to love Him we must believe and trust Him. It was the keynote of his future ministry.

Five years elapsed before he became an "acknowledged" minister of the Society. He had been "slow to speak," and although when he did so it was with "acceptable words," yet with characteristic caution his fellow members were slow to "record" his name on their ministerial list. This was at last done in 1863, in a meeting at Nailsworth.

To those outside the Society of Friends Mr. Bowly was little known as a minister of the Gospel, his other and more public engagements causing this quieter work to be much overlooked. It was, nevertheless, an office which he well and faithfully filled. His ministry was singularly plain and practical. The line of thought was never deep or original, but was always designed to be useful, comforting to the troubled, encouraging to those in difficulty, and earnestly aiming to stimulate and help all to live righteously. A favourite train of discourse—intended chiefly for the young—had reference to the *present* satisfaction and happiness which a Christian character and life would afford. All who heard him on such occasions felt that he was speaking from his own experience of the power and blessedness of true religion.

Many of his illustrations were drawn from family life and relationships, but still more from nature. He loved to trace analogies between natural facts and spiritual truths. It was sometimes evident, especially on bright Sunday mornings, that he had come from pleasant communings in field or garden; he seemed to bring with him the brightness of the sunbeams and the fragrance and beauty of the flowers.

Gardening was his favourite recreation. Of that and of cultivation in general he was very fond. His taste and

judgment were alike good. and he knew how to handle gardening tools. His little Dairy Farm at the Wishing Bridge, and his gardens and lawns at the Horsepools and Saintbridge were samples of the skill with which he planned, and the care with which he cultivated. In landscape gardening he excelled, and his opinion on such matters was often sought. He loved flower and tree, and would contemplate the tiniest vegetable products which the microscope revealed with admiration, discovering in all some evidence of Divine wisdom. His gardening and farming were principally accomplished before breakfast ; he had often done a day's work before some men began theirs.

It was in his domestic life that Mr. Bowly appeared to greatest advantage. This is saying much. Many a man who figures respectably in the world, or shines brightly in the church, will not bear to be looked at at home. There is no need to intrude on ground secret and sacred, but brief reference may be made to facts revealing somewhat of his love and gentleness and thoughtful consideration in his home life and family relationships. When engaged as a youth in the mill at Arlington, he was accustomed, during his father's long illness, to walk to and fro night and morning between there and Cirencester, seven dull miles, in order to minister to the invalid's comfort. "There is no one," said the grateful father, "smooths my pillow and settles me so comfortably for the night as Sam does." In his own house he fulfilled all relative duties with affection and care. A vein of poetic feeling which he occasionally indulged was sometimes called into exercise when his love or sympathy sought special expression. The following are three of several sweet stanzas addressed to one of his daughters on a birthday :—

"God grant that this thy natal day—
May long return, and long display
His blessings richly given :
In health of body, peace of mind,
In pleasures heightened and refined.
By thoughts oft raised to heaven."

“In times of weakness, pain or care,
 If such in life should be thy share,
 Hold fast thy faith, and wrestle
 For His almighty aid who knows
 That all the treasures He bestows
 Come through the earthen vessel.”

“But whether life should prove serene,
 Or threatening clouds should intervene,
 Or storms should overtake thee ;
 If e'er thy father's warmest love
 A source of joy or help can prove
 That love shall ne'er forsake thee.”

On the death of a grandchild he writes :—

“This little one is gone, almost before had shone
 The sunbeams of his day :
 Gone to behold the face of God, in all His grace,
 And sing the heavenly lay.
 He lived this little while, to cheer us with his smile
 Of innocence and love ;
 And now, though called away, his voice would seem to say—
 O think of me above.”

As a master he was revered and beloved. Among the many presents he received on his eightieth birthday was a silver toast rack with an illuminated card inscribed “To Samuel Bowly, Esq., with the affectionate congratulations and respects of his servants, Mary Nurse, Margaret Price, and Joseph Vaughan.”

There were features in Mr. Bowly's character which were revealed only in free intercourse with his friends. It has been remarked that as a public speaker he rarely attempted a playful remark, and hence it has been thought that he was deficient in wit and humour. The earnestness of his spirit and the directness of his aims would in part account for the absence of everything light or jocular from his speeches. His perception and enjoyment of humorous incidents and good sayings were naturally very keen. In talking of his early days he would sometimes tell with evident relish how on one occasion he saw a gipsy jockey “witching the world with noble horsemanship,” by riding a bare-backed steed he wished to

sell, up and down the Market Place at Stow fair. The admiration of the lookers on was loudly expressed, and the horseman, increasing the speed and spreading out arms and legs at right angles, was going in gallant style, when suddenly the horse sprang from under him, landing him ignobly in a puddle of mud. It was a ludicrous scene which the grave Quaker could not forget, and the recollection of which at eighty years of age seemed to afford him as much entertainment as ever.

In conversation with a friend, the autumn before his death, he repeated with a strange mixture of feeling—the sad mingling with the humorous—a true tale which he had just heard from a venerable Canon who had received it direct from the worthy Chairman of the Magistrates to whom it refers. A man charged with some serious misdemeanour was before the Bench. He was badly marked with small-pox from which he had recently suffered. This, together with the facts of the case, led the Chairman to address some words of kindly admonition to the offender, pointing out the evil of his past life and warning him as to the future. The culprit listened meekly, and then in extenuation of his conduct answered in the most serious tone: “I don’t know how it is, gentlemen, but I have been vaccinated and I have been baptised, but none of it ever took any effect!” It must have been a very “grave and reverend” Bench to have stood that.

Such facts, together with many others, prove that Mr. Bowly’s moral earnestness was untinctured by gloom or asceticism of spirit. He was uniformly cheerful, finding many innocent enjoyments in life, and ever rejoicing in the true enjoyment of others.

In his general philanthropy Mr. Bowly did not overlook individuals. Particular persons and cases often excited his interest and received his attention. He knew something of the history of many poor men, and of some of them often spoke as of personal friends. Towards those whom he had helped to a better life he had an affectionate regard.

In one of the last religious meetings in which he took part the 90th Psalm was read, and an address given on some of the aspects of man's life. A short silence followed, and then Mr. Bowly rose. Briefly referring to the solemn thoughts which had been awakened in his own mind, he proceeded to speak of life as affording opportunities for usefulness, and in his own weighty and kindly way exhorted the young, who were present to a right use of their time and talents. All who listened felt his own life illustrated and enforced his wise and earnest words. He closed with some remarks on the nearness of his own end : that day fortnight his earthly life and labours closed.

JOHN CURTIS HAYWARD.

[1804--1874.]

A TRUE and graphic sketch of a typical country gentleman of modern times would form a pleasing picture of one of the most interesting characters of English society. He could be represented as occupying his own mansion—often an ancestral one—in the midst of his own estates and surrounded by his own tenantry. He might be described as a man of education and intelligence; of cultivated tastes and varied pursuits. It would be just to draw him as the possessor of a high moral and religious character; exemplary in his domestic life; honourable and courteous to his fellow-men; faithful and reverent towards God. He might be portrayed as engaging in useful parochial and county works; aiding philanthropic movements, and in a variety of ways contributing by the wise use of time and ability, purse and influence, to promote the welfare of others. To complete the delineation, it might be added that in his home, in his parish, and in every sphere of his activities, he is beloved, esteemed, and honoured.

Such a sketch would but faithfully have set forth the character and career of JOHN CURTIS HAYWARD, of Quedgeley House, who has been emphatically described as “one of the noblest examples of a country gentleman.”

The Haywards are an old county family. About the middle of the seventeenth century, William Hayward, of Forthampton, near Tewkesbury, purchased the estate at Quedgeley, where the family have since been settled. His son William married Margaret, eldest daughter of General

Selwyn, of Matson, and had issue Thomas, John, and Albinia. John entered the Church: Albinia married Thomas Winstone, of Oldbury Court, in this county. Thomas, who succeeded his father in the estates, was in 1763 appointed Chairman of Quarter Sessions, which office he held for many years. He also represented Ludgershall in several parliaments. He was succeeded by his son Charles who, dying unmarried, was followed by his brother William, who had taken the name of Winstone on succeeding to his uncle's property at Oldbury.

William Hayward Winstone had one son, who died in 1797, and three daughters. The eldest of these, Albinia Frances, married in 1799 the Rev. John Adey Curtis, Rector of Bitton; and their eldest son, John Curtis, the subject of this sketch, was born at Bitton, on 28th September, 1804.

Mr. Curtis died in 1812. His widow, on the death of her father in 1818, succeeded to the Quedgeley property and took the name of Hayward for herself and children.

At an early age John was sent to a small school at Nibley, then for a short time to the Bristol Grammar School, then to Corsham and afterwards to Winchester College. His school holidays were partly spent at Quedgeley with his grandfather; his mother and family living at Bath till 1822, when they took up their residence at Quedgeley House. In that year he went to Oriel College, Oxford. Bishop Wilberforce and some other remarkable men were among his contemporaries; and Keble was at that time Professor of Poetry, and a lecturer at the College.

On leaving the University he went for a tour on the Continent, and returning in 1828 spent three years in London, reading for the Bar. He then practised for a short time in Gloucester and other places on the Oxford Circuit. In 1833 he settled at Quedgeley, taking one of his mother's farms in hand, which he continued farming to within a few years of his death.

Mr. Hayward qualified as a magistrate in 1835, and the manner in which he discharged the duties of this office was

most assiduous and efficient. This was so recognised and appreciated that in 1843 he was appointed Second Chairman of Quarter Sessions, and in that capacity assisted with Mr. Bransby Purnell, Sergeant Ludlow, and the Rev. F. E. Witts, in discharge of the business of the County. In 1861, on the temporary retirement of Mr. Purnell from the Chairmanship of Quarter Sessions, Mr. Hayward was called to undertake the duties of the office: and subsequently, on the resignation of Mr. Purnell he became his successor as County Chairman. His election to this important and honourable office took place on the 6th January, 1863, and was made on the proposal of Earl Ducie, the Lord Lieutenant, seconded by the Duke of Beaufort. On that occasion Mr. Hayward, acknowledging in felicitous terms, the honour conferred upon him, concluded with these words:—"And when from ill-health or other cause, I am unable satisfactorily to discharge the duties in a manner that will enable me to retain the confidence you have now expressed in me, I shall feel it my duty to resign the trust into your hands."

How faithfully and well his official responsibilities were borne and fulfilled cannot be fully told. He was Chairman of the Visitors to the County Lunatic Asylum; and a most active member of the Board for establishing and continuing the Barnwood House Benevolent Asylum. Of his services on the Board of Guardians, the Chairman, the Rev. H. W. Maddy, has said—"Mr. Hayward was one of the few county magistrates who attended this Board, and during his busy and active life he attended the meetings whenever he possibly could." During his term of office the Highway Boards were established; the District Houses of Correction were closed; and Petty Sessional Courts were erected throughout the county. In providing these; in dealing with cattle plague; in the furthering of the Reformatory movement; and in every county matter he took a chief part. Nor were his activities confined within official lines. He was an energetic supporter of the Gloucestershire Agricultural Society, the Royal Agricultural

College at Cirencester, and the Cheltenham College. Through all this period of his life his time and attention were largely devoted to those public affairs of the county with which his office brought him, more or less, into contact.

His benevolent energies, however, found exercise in other directions also. Thoroughly sympathising with his neighbour, Mr. T. B. Lloyd Baker, he gladly co-operated with him in his good work at Hardwicke Reformatory. Among other efforts for the good of the agricultural labouring class were his endeavours to abolish the objectionable and demoralising system of hiring, as practised in the public streets at the Michaelmas Fairs and Mops. In furtherance of this object he published a small pamphlet full of good feeling and sound sense. The results were not all that could be wished, but some improvement was effected. He was much concerned for the spread of useful education, and liberally aided the schools in his own village.

In reference to his character, work, and influence as a Churchman, Bishop Ellicott wrote: "Words cannot express my sense of the loss which the diocese—the whole diocese—has sustained in the death of Mr. Curtis Hayward." The clergy of the Rural Deanery of Gloucester, influenced by a similar sentiment, assembled, in a special meeting, "to place on record their profound sorrow at his decease." His brother-in-law, Canon Lysons, presided on that occasion, and in the course of some brief remarks pathetically said, "We were boys together at school, when he was seven and I was five; and I have entertained the sincerest love and regard for him ever since." Numerous testimonies to his excellence and usefulness were borne by those who had long known his worth, and been associated with him in various Christian works. One of these works was the restoration of his own parish church, in which he took a deep interest, and which was mainly effected at his own cost.

It was by one of those events called accidents that this good and useful life was brought to a close. It is the sublime

teaching of Christ that not even a sparrow falleth to the ground without the knowledge and permission of our Heavenly Father, and it is the consolation of Christian mourners to see the hand of God in all their bereavements, however unexpected or painful. In returning home from Gloucester, where he had been attending a Guardians meeting and keeping other engagements, on Tuesday, April 28, 1874, Mr. Hayward was thrown from his horse and received serious injuries to his head. Everything that skill and kindness could suggest was done to avert fatal results, but in vain ; and death followed on May 8th.

In accordance with the wish of his family the funeral was of a quiet and unostentatious character ; but it was marked by many interesting features. A large number of his old friends—magistrates, clergymen, and others—assembled at the Lodge entrance to Quedgeley House and joined the *cortège* as it passed on to the church. The procession was headed by the tenant farmers of the estate, and the body was borne by labourers. “As it was seen from the churchyard slowly approaching its destination,” says a spectator, “the coffin and the black dresses of the mourners contrasted sorrowfully with the leafy elms, and the verdant colour of the surrounding fields, filled with wild flowers of every hue. The scene, though simple, was solemn and effective in the extreme.” “The funeral” says Canon Lysons, “was, I think, the most solemn I ever attended.”

His resting place is a vault which had been built some years before his death : it bears the following inscription :—

JOHN CURTIS HAYWARD,

Chairman of Quarter Sessions :

Born 28th Sept., 1804, died 8th May, 1874.

In 1840, Mr. Hayward married Elizabeth, daughter of Benjamin Harrison Esq., of Clapham Common, by whom he had two sons and five daughters. He is succeeded in his estates by his eldest son, Colonel John Curtis Hayward, of Quedgeley House.

Some graceful lines which appeared in a local paper, at the time of his death, may be appropriately re-produced here :

IN MEMORIAM.

J. CURTIS HAYWARD,

Obiit Maii viii, 1874.

Still is the heart that beat for others' good ;

Silent the voice whose genial accents swayed

The mind of his co-mates—for while he stood

Firm in his purpose, temperately 'twas said :

Thoughtful of other's thoughts, his own he school'd,

And truth and pure good will his judgment rul'd.

Where shall *we* meet his fellow? Time will raise

Others, who men may in justly praising vic ;

To *us*, and in the limit of *our* days,

None, equal, can his vacant place supply,

Nor, by an inmate strange, those hearts be stirred,

With whom his honoured name dwelt as a household word.

SIR JOHN ROLT.

[1804—1871.]

ONE of John Foster's celebrated Essays, forming part of his correspondence with his lady-love at Bourton-on-the-Water, is on "A Man's Writing Memoirs of Himself." In this work he indicates some of the advantages which may be gained by one who would attempt not merely a faithful record of the events of his life, but also an intelligent review of the influences by which his character has been formed. Any life thus written would contain some points of interest and instruction. In the case of men eminent in character and remarkable in career this might be expected in a high degree. It may, therefore, be regretted that so few of this class benefit themselves and supply entertainment and profit to others by autobiographies, which, steering between offensive egotism and morbid reserve, would mark the salient points of life's history and describe the chief processes of mental development.

The eminent lawyer—Sir JOHN ROLT—the subject of this sketch, was one of the few who in the eventide of an active life was disposed not only to look back, but also to record some particulars of the course he had travelled and the means by which he had become what he was. Shortly after his elevation to the Bench, Sir John commenced an autobiography which he carried to a conclusion during his last illness. A writer, "J. W.," in the "Law Magazine," Vol. lxiii., 1871, who had been favoured with the use of this document, compiled from it an admirable biographical article. From this

account the present "Notes" will be in great part prepared, but some facts have been gathered from other sources.

One of the little band of missionaries who became colleagues of William Carey and John Thomas in India, was a young man named Samuel P. Brunsdon, of Defford, in Worcestershire. He had married a Gloucestershire lady, Ann Hirons, a member of the Baptist Church at Fairford, who accompanied him to Calcutta. Mr. Brunsdon's early death in 1801 left her a widow with an infant son.

Among the few Europeans in Calcutta who avowed their Christianity and identified themselves with the missionary enterprise was a Mr. James Rolt, an English merchant. This gentleman married Mrs. Brunsdon, by whom he had three sons. John, who was the second of these, was born in the great Bengal capital on the 5th of October, 1804. Of his parents he says :—"My father was always called a merchant by those amongst whom I lived, but my own impression, from all I heard and recollect, was and is that he was a trader, supplying wealthy natives in the interior of India with furniture and other European commodities. He was, however, in good circumstances, and sent his children at an early age to Europe for education.¹ My mother was a native of Fairford, in Gloucestershire, the child of an old but decaying family of that town, the next generations of which have for the most part fallen into the condition of mechanics and labourers."

Mr. Rolt died in 1813, and his wife, who was then in England with her young family, died the following year, shortly after receiving news of her husband's death. The children appear to have been left dependent upon their Fairford relatives. John was at this time at school with the Rev. William Gray, Baptist minister at Chipping Norton. In their maternal grandmother the orphans found a loving friend, whose kindness was long and gratefully remembered. "She lived," wrote Sir John about 1868, "till a comparatively recent period, and her house (at Fairford) was generally my

resort and home in my holidays while at school, and for some years afterwards—and hence my connection with, and strong attachment to, the country. The property belonging to her—a few cottages and a little land, in and on which she lived—I have since acquired, and it serves not unfrequently to raise a smile by the description of ‘my ancestral property.’ ”

Among the incidents of his first schooling years and his delightful holidays at Fairford, he remembered with great pleasure occasional visits to a great uncle at Cirencester, and strolls in Earl Bathurst’s Park. “The occasional free enjoyment,” he says “of Cirencester Park, was of incalculable service to me. The recollections and associations of its scenery, and especially its wood, have influenced my tastes, and, in all probability, my career through life. I can certainly understand why Pope asked ‘Who plants like Bathurst?’ and it may now truly be added ‘Who maintains like Bathurst, that which has been planted?’ ”

In 1814 he was removed from Chipping Norton to a school at Islington, where his educational advantages were far from great, and his life was dull and monotonous. Health and good spirits preserved him from actual unhappiness, while the friendship of the usher, and his own efforts at self-education contributed to his enjoyment. “Paradise Lost,” and “Cowper’s Poems,” were among the books which he was “fortunate enough to get hold of,” by purchase out of his pocket-money.

At Christmas 1818, his schoolmaster, who was a Baptist minister, and acted as a kind of guardian to him, placed him with a son and nephew of his own, who were in business as woollen drapers in Oxford Street. His employers were kind and considerate; and during the four years he was with them he had some opportunities for mental improvement of which he made good use. His review of this period of his life is very interesting, and his narrative of the progress of his self-education may afford instruction and encouragement to youths similarly situated. Rising four or five times a week at five in

the morning, he secured two hours for reading and study before commencing the business of the day, which did not close till nine at night. On Sundays he availed himself of opportunities to hear some of the chief preachers of the day. Among others whom he thus heard he mentions Robert Hall, Dr. Chalmers, and Edward Irving. He joined the congregation of the latter, whom he never ceased to regard as being "as good a Christian man and as remarkable a preacher as the world has ever seen."

In 1822 a pedestrian tour which he took in Wales greatly developed his energies; and, aiming to improve his position, he obtained a situation in a wholesale house of business in Newgate Street. Before he was two and twenty he married. Shortly afterwards he met with an old schoolfellow, who was then articled in a solicitor's office. Occasional intercourse led him to believe that he possessed some of the mental qualities out of which a good lawyer could be made. Secretly, but deliberately and firmly, he resolved to look in that direction for a career; and in 1827, at the age of twenty-three, he had become clerk in the office of Mr. William Pritchard, a brother of the solicitor to whom his friend was articled.

Working carefully in the office and studying diligently at home, he soon mastered all of Doctors' Commons lore that could be usefully learned by a proctor's clerk. His funds were helped by two small secretaryships, one being that of Mill Hill Congregational School.

His determination to be called to the Bar had now acquired distinctness and force. The difficulties were boldly confronted: fresh efforts at self-education were successfully made, and the generous and efficient help of some well-educated friends was obtained. In 1833 he resigned his employment at Doctors' Commons and entered as a student at the Inner Temple. The industrious habits he had formed were still practised, and his studentship was a success.

In Trinity Term, 1837, Mr. Rolt was called to the Bar by the Society of the Inner Temple. He took Chambers in

Chancery Lane, and commenced regular attendance in the Vice-Chancellor's Court.² For two or three years his expenses were barely met by his receipts. Then came, about 1842, such success that he says his fees within a twelvemonth reached what was to him "a fabulous amount of wealth."

He became known for sound and effective argument in court, rose high in the esteem of his brother barristers, and attracted the favourable notice of those in authority. He continued to work hard. "I took," he says, "to early rising instead of sitting up late—and adhered to this to the end of my working days—from four or five o'clock in the morning till dinner at six or seven in the evening, was the extent of my power of endurance." His skill in tracing pedigrees and unravelling the facts of complicated cases often astonished even those who were themselves experts in such matters. In 1845 Mr. Rolt was offered the appointment of Advocate-General in Bengal. He might thus have returned to the city of his birth and held an office with a salary of £3,800 a year, and the lead at the Calcutta Bar. This splendid offer was declined. In 1846 he was promoted to the rank of Queen's Counsel by Lord Chancellor Lyndhurst. The same year he sought Parliamentary honours by offering himself as candidate for Stamford. Though early associated with reformers, yet in 1831 he became alarmed by the introduction of the Reform Bill, imagining, like many others, that its principles were subversive of a limited monarchy. He was thus led into Conservatism, and as a Conservative he now unsuccessfully opposed Mr. Herries.

One of the tastes which his early life at Fairford and his visits to Cirencester had developed was an innate and ardent love for rural scenery and employment. Those who are familiar with these beautiful localities will readily understand what charms such a boy would find on the green banks of the Coln, or in the glades and woods of Oakley Park. He now gratified his love of the country by the purchase, in 1849, of Ozleworth Park. This estate, about two miles east of Wotton-

under-Edge, comprised a substantial mansion, close to the little Saxon parish church, situate amidst some of the most charming scenery of that part of the Cotswold Hills. Here his vacations, and other intervals snatched from his busy life, were pleasantly spent. His fine herd of shorthorns, and his woods and plantations, afforded him both occupation and pleasure. Looking back on the purchase of this estate he wrote:—"It has proved a source of much happiness to me. All that residence can do to add to the enjoyment of life, Ozleworth for twenty years has done for me, and it still contributes at least as much to my happiness as ever."

In 1852 he again unsuccessfully sought a seat in Parliament by contesting the borough of Bridport: but in 1857 was invited to stand for West Gloucestershire, and was elected as knight of the shire, without opposition. The same good fortune attended him at re-elections in 1859 and 1866. His unofficial parliamentary career will be remembered by the Act popularly called "Rolt's Act," passed by his exertions in 1862.

Official preferment came in 1866, when he was appointed Attorney-General, and became Sir John Rolt. In his official capacity he had a large share of the work in passing through the House of Commons the Reform Bill of 1867. For thirty-one years he had been opposed to an extension of the Franchise, but he could no longer ignore the fact that a great democratic change must come. He saw not only that resistance would be useless, but arrived at the conclusion that household suffrage was "a necessary, and in a sense, a salutary measure by which the country would be the gainer." Thus satisfied as to the line of duty, he remained at his post and did good service.

Before the close of that session Sir John was elevated to the Bench, on the death of Lord Justice Turner, thus obtaining what he terms "the most honourable and valuable purely judicial appointment under the Crown." He was also sworn in as a Privy-Councillor.

During this period of his life he had added another Cotswold estate to his possessions. This was the picturesque Manor of Miserden which he bought of Mr. Lyons, subsequently purchasing Miserden House of Mr. J. Mills. In this sequestered village he is respectfully and gratefully remembered, having left behind him many proofs of his concern for the comfort and welfare of its inhabitants. Mr. William Bradley, who has worthily held the office of parish clerk for nearly fifty-three years, writes, "I knew Sir John Rolt well. He was a wonderful man, and no mistake. I think he certainly deserves a place among the worthies of Gloucestershire." Mr. Bradley proceeds to tell how Sir John, though not himself residing in the village, but only occasionally visiting his son, the late Mr. John Rolt, who occupied Miserden House, "was ever ready in any good work." He rebuilt nearly all the cottages on the estate, erecting new dwellings of a most convenient style. For the use of the village Benefit Club, which had held its meetings at a public-house, he erected a commodious room, which now also serves as a schoolroom by day and a reading room in the evening. He likewise provided garden allotments, which have proved a great benefit to the parish. He contributed liberally towards the restoration of the fine old parish church; and was always willing to aid with his purse any good cause.

Wearied with his heavy labour, he spent the Long Vacation of 1867 partly at Ozleworth and partly in a six weeks' cruise in a Portsmouth pilot boat. On returning to Ozleworth for the Christmas vacation he occupied himself with woodcraft and farm pursuits. On January 3rd, 1868, he had his last gallop with the hounds of the Berkeley Hunt. The next day he was seized with paralysis. There was partial recovery, but not such as enabled him to resume his public duties. "His books, his woods, his herd, and above all, the dutiful and tender care which he received in his family circle, were his consolation and resource during the three years and a half that elapsed after the commencement of this illness."

He adds, as other sources of relief and comfort, the composition of his own memoirs, the occasional visits of friends, and the recurrence of his mind to more serious thoughts. The end came on June 6th, 1871, and on the 12th he was laid to rest in a vault, which had recently been finished under his directions, in Ozleworth Churchyard. A granite monument covering the spot is inscribed "The family vault of The Right Honourable Sir John Rolt, Knight. Died June 6, 1871, aged 66 years." In the east end of the little church a stained glass window of great beauty, illustrating the incident in the life of Gamaliel, the Jewish Doctor of Law, recorded in Acts v., 34, bears the inscription, "In Memoriam Johannis Rolt, Equitis, 1871."

Sir John is described as a man of dignified aspect, of winning manners, and of most agreeable tones of voice, all being eminently calculated to please and inspire confidence. To his private worth there are high testimonies; while not only in capacity but in fairness, temper, and courtesy, he has been pronounced an unexceptionable judge.

Sir John was twice married, but survived his second wife. He left by his first wife one son and three daughters; and by his second wife an only child, a son. He was succeeded in his estates by his eldest son, the late Mr. John Rolt, who was unfortunately killed by a fall from his horse while hunting, at Wanswell, on December 23rd, 1876, at the age of forty-two; and whose son, Mr. John William Rolt, is the present proprietor of Ozleworth Park.

NOTES.

1.—Reasons are given for inferring that Mr. Rolt also practised the profession of an architect, in addition to his other pursuits.

2.—His clerk, a boy of thirteen named Gloster, remained with him long enough to become his Chamber Clerk, when he was raised to the Bench. Mr. Gloster enjoyed in a high degree his esteem and regard.

THOMAS NICHOLSON.

[1805—1883.]

GLOUCESTERSHIRE is indebted to the late Rev. H. C. Nicholls, M.A., Perpetual Curate of Holy Trinity, Dean Forest, for two books of great local value and interest. The first of these works, published in 1858, is "An Historical and Descriptive Account of the Forest of Dean." The second, which appeared in 1863, is an appendix to the former, and is entitled, "The Personalities of the Forest of Dean." Readers who were not acquainted with the history of the district were surprised to find that so many families of note had been or still were connected with it. In some of these families individual members have, in several instances, attained eminence by their characters or their works, leaving names which Foresters hold in honour.

The list, including the names of Bathurst, Colchester, Crawley, Jones, Machen, Probyn, Pyrke and Winter, is too long for full quotation. Yet, it was then by no means complete, and is now much less so. Many other families may be mentioned, and many another name is entitled to a place among the Forest Worthies. One, which by common consent has been deservedly added to the long roll, is that of THOMAS NICHOLSON—emphatically the "Foresters' Friend."

The Nicholsons of Coleford are said to have descended from the clan Mac Nicol—genuine Highlanders of Celtic origin, being descendants of O'Niochal, of the district now known as Queen's County, Ireland. The Mac Nicols' centre of location is Skye, where they have been for over a thousand

years. Branches of this old stock have widely spread. "Nearly every Nicholson in the South-West of England is," it is said, "descended from John the Sailor, of Portree, Skye, and of Dartmouth, Devonshire. The folk lore pertaining to this John is supported by the written statement of one of his descendants, long since deceased, of his birth on Scottish soil of Scottish ancestry." To this branch of the family the Forest Nicholsons belong.

In preparing this sketch of Mr. Thomas Nicholson much help has been received from Mr. Benjamin Wilmot Provis, of Coleford, who was for many years favoured with his friendship and confidence in an eminent degree. Intimately acquainted with his life and character, Mr. Provis esteems him a man of remarkable mental force and high moral and religious excellence, who for "the last half-century was the most prominent figure in Forest history," and exercised a powerful influence for good within the Forest borders. Thousands besides, who also knew him, have formed a like estimate of his abilities and his labours. A brief record of facts will help to show the grounds on which he is thus regarded.

Thomas Nicholson was born at Whitecliff, Coleford, on April 13, 1805, in the farmhouse which is known also as the birthplace of the gifted authoress, Mary Howitt. He was the son of Thomas and Esther Nicholson, who had come from Plymouth in 1802, and commenced a grocery and drapery business in Coleford. His mother was a daughter of the Rev. Isaiah Birt, who was a native of Coleford, and whose name, and also those of his two sons John and Caleb, shine brightly in Baptist Church annals.

His education was obtained at Newland Grammar School ; and beyond this he appears to have had no special intellectual training or advantages. The natural abilities with which he was endowed were, however, turned to good account. Storing his mind with information, and well disciplining his powers, he grew in knowledge and mental vigour. He became a clerk in the office of Messrs. Trotter, Thomas and Co., at Winnall's

Hill ; and while yet in his youth was baptised and received as a member of the Baptist Church in his native town. He was soon actively engaged as a Sunday School teacher, and at the age of twenty began to preach in the surrounding villages. Without going far to seek, he found a good wife. "In 1829 or there about," says Mr. Provis, "he married Mary Ann Miles, of Berry-hill, Coleford. She had been a domestic servant in his father's house, and ere he married her, he, with characteristic wisdom, sent her to a school where she received a good education. She proved a faithful and valuable helpmeet to him for many years ; and his life was greatly darkened by her death some years before his own."

In 1830 he removed to another situation at Lydney, and at that place, in 1843, the famous Park End Coal Company was formed by himself and three other partners, the firm leasing for a time and afterwards purchasing the Park End Collieries from Mr. Edward Protheroe, whom Kitty Drew in one of her rhymes celebrates as "The King of the Forest." A prosperous business was carried on for many years, and the Company had a deservedly high reputation far and near.

Amidst all his business occupations Mr. Nicholson was active in good and useful works. He was deeply interested in everything pertaining to the welfare of the Forest. Its industries, its religious and social conditions, its educational requirements, and its political interests were all subjects on which he possessed large knowledge and exercised much thought. His efforts for the promotion of its material prosperity and for the moral good of its people were varied and numerous. His name was associated with many important movements ; and his abilities, influence, and purse furthered many a good cause.

A painful change came. In 1858, chiefly from heavy outlay in opening the new "Fancy" Colliery, disaster overtook the Company. From the difficulties which resulted, Mr. Nicholson never commercially recovered, notwithstanding most energetic efforts ; and in 1865 he removed to Gloucester.

These reverses of fortune would have overwhelmed many men. Mr. Nicholson, like the shipwrecked philosopher of old, was doubtless sustained by the consciousness that among all his losses he had preserved his integrity. He was "cast down, but not destroyed." Gradually a new life, largely in accordance with the promptings of his heart, and one for which in many respects he was eminently fitted, opened before him. Henceforth he devoted himself to the work of the ministry, finding in 1870 a small but interesting sphere of labour as pastor of the old and historic Baptist Church at Ryeford, near Ross, which was founded by one of the ejected Nonconformists of 1662.

He afterwards undertook the joint pastorate of the Park End and Yorkley Baptist churches, but on a separation between the two taking place, his ministrations were confined to Yorkley. This village, forming with Viney Hill the new ecclesiastical parish of All Saints, stands on rising ground, and consists of detached houses in varied and picturesque positions. It was the birthplace of the amiable Forest poet, Richard Morse—who, in describing its charms, sings:—

"Lofty umbrageous trees surround
A high, romantic spot of ground."

Here, in humble circumstances and amidst a poor people Mr. Nicholson lived and laboured, doing a good work as a village pastor, and accomplishing a special work of philanthropy which will long render his memory fragrant as that of a great public benefactor.

The Labour Question, which again and again disturbed the peace and interfered with the prosperity of the Forest, received his earnest consideration. No man was more fitted to form a sound judgment on it. His experience as a large employer, his knowledge of the district, and his acquaintance and sympathy with the working-classes eminently qualified him to form and express opinions on the subject. His views were often asked and his counsel sought. He spoke intelligently and calmly, but with great earnestness. Unions among workmen he held to be a lawful means for the

protection of their rights and the furtherance of their interests. But he most strongly maintained that all such organisations should be wise in their management, just in their aims, and kindly in their spirit. Of the folly of many of the strikes he could not speak too plainly. The ignorance and craft of worthless agitators he exposed and denounced. He was strongly opposed to public-house meetings, plainly seeing that both the workmen and their cause would be injured by association with drink and the beer shop. It was his deep conviction that evils would be removed and wrongs righted just in proportion as working men became intelligent, sober, and provident. He had small faith in workmen's combinations or in legislative enactments even at the best; in most cases he regarded them as a delusion and a snare.¹

In some admirable letters which he published in 1872, he thus writes:—"I believe the working man must be his own protector. I would have him say to the Legislature—'Let me alone in this matter of protection; remove hindrances and stumbling blocks out of my way; but don't encumber me with your help, don't meddle and muddle. Don't wrap me up in the swaddling clothes of Acts of Parliament. Let me have fair liberty to work where I can and when I can—to choose my own employer, and to make my own contract. Give me a fair chance to secure a comfortable dwelling-place, with land to cultivate in my leisure hours. Remove out of my way, and out of the way of my children, the temptations of the public-houses and the beer shops. Take off the taxes which are levied, unfairly, on the necessities and comforts of the working man; and then I want no union, no fussy meddling legislation to protect me. I will put my trust in God; and under God, in my own industry, and sobriety, and economy, I will protect myself. I will be faithful to my employer, and to my fellow-labourers—doing to all men as I would have them do to me; and I have no fear but the Lord will provide.'"

Had the spirit and conduct which Mr. Nicholson

counselled prevailed, what confusion and distress might have been averted! But unreasonable agitation and senseless strikes contributed to a depression of trade which involved thousands of the people in want and misery. The years 1878 and 1879 will be long and bitterly remembered as times of sore distress.

Mr. Nicholson was moved with deep compassion, and proceeded with singular energy to take measures for the relief of his suffering "brother Foresters," as he often described and addressed them. "His labours were such," says one who knew him well, "as to render him an almost incomparable local philanthropist." The appeals that he sent out from his village home, on behalf of the distressed people, "penetrated all parts of the kingdom," says another account, "and met with a noble response."

In a "Grateful Retrospect," from his own pen, he says: "In the last fourteen months I have been enabled, by the blessing of God and the kindness of good friends, first, to distribute upwards of £1,700 in direct relief, in money and provisions; second, to spend £100 in giving employment to persons out of work; third, to supply some 1,250 cottagers with potatoes for planting, with turnip seeds enough for 500 acres, and with a great quantity of garden seeds; fourth, to appropriate £120 to assist in the migration of Forest miners and colliers to other districts; fifth, to give away 10,000 garments of various descriptions, new and old, bedding, blankets, &c., of the aggregate value of at least £1,000; sixth, to supply 800 poor families with beef for a Christmas dinner; and I have sent away over 100 young Foresters—the young women to respectable domestic service, and the young men to suitable situations." These efforts were in some measure continued till 1883.

The care and labour involved in such a work it is impossible to calculate; nothing but motives of highest benevolence could have sustained a man of seventy-four years of age in its accomplishment.

In the spring of 1883 Mr. Nicholson resigned his pastorate and retired to Coleford. Though health was failing, his energies still found exercise in various directions. His waning vigour was apparent to his friends, but it was thought he might yet live some years. This was not to be. In 1883 he went on a visit to his son at Reading. There death found him. For a few days he was laid prostrate, but suffering no pain of body and quite calm in mind. On the eve of his departure he expressed himself thankful at not having a disturbing thought, nor a wish ungratified. The next morning, October 10th, his eyes were closed in death.

It would have been gratifying to his old friends to have laid him to rest in a Forest grave, amidst scenes in which he had lived, and among the people whom he had so loved. Circumstances did not favour this, and he was buried in the Nonconformist Cemetery at Moreton-in-the-Marsh, in the same grave as his beloved wife. It is satisfactory to know that he sleeps within the borders of the county which gave him birth, and to which his name adds honour.

"Mr. Nicholson," says Mr. Provis, "was a Baptist of the old school, profoundly attached to his denomination; and possessing, perhaps, a more extensive knowledge of its matters than any man living. At the same time his sympathies went far beyond the border line of Denominationalism, extending even to the Establishment, in which he had many friends and correspondents, including some of the Bishops. He was particularly proud of the progress of the Baptists during his own lifetime, in the Forest and surrounding district." Speaking at a meeting in Cheltenham in 1880, he told how, within a specified area around Coleford, from having two small Chapels, with less than seventy members and less than fifty Sunday scholars between the two, they now had thirty-five chapels, having an aggregate of 2,500 members and of 4,000 Sunday scholars. "The population of the district has doubled," he said; and then added emphatically, "The Baptist denomination has

increased three thousand per cent." Mr. Provis adds, "In this increase he was, it may be truly stated, the principal factor."

In his theology he was sternly orthodox, and somewhat dogmatic in his presentation of what he deemed "sound doctrine." His Nonconformist views were decided; his Liberalism staunch. He was the first to introduce Colonel Kingscote to the Forest constituency. As a public speaker he was fluent and effective.

With a memory of great strength, and an unfailing fund of information and anecdote, mingled with much readiness of wit, he was an excellent companion. What a volume of Forest anecdotes he could have written! One pathetic incident, which he related in a sermon on prayer, may be given. He was one day passing through a secluded part of the Forest, when a little child from a lonely cottage ran after him. Looking him eagerly in the face she asked "Man, can you pray?" Surprised at the strange enquiry, he gave a kind and simple reply. "Then come," said the child earnestly, "come and pray for my father, for him's a-dying."

He was a lover of children, and was a great encourager of Sunday schools. At the centenary celebration in 1880, he was the centre round which teachers and scholars gathered in the Forest. His own scholars whom he had taught between the years 1820 and 1830, were invited to take tea with him. "It was a climax of joy to the old man's heart," says Mr. W. Higgs.

In person Mr. Nicholson was tall, with a large and powerful frame. His somewhat rugged countenance, while indicating the force of his character, also expressed his intelligence and kindness. It is said that his head was perhaps the largest in the Forest, and that hats had to be made to fit it. His appearance, voice, and manner all bespoke him a man of mark.

Around the name of Thomas Nicholson, those of many who were his friends and co-workers might be grouped.

Among those of his own denomination might be mentioned Benjamin Stevens, of Ryeford, Dr. Batten, of Coleford, William Rhodes, of Cinderford, and "honest John Hall of Gorsley,"—all "good men and true."

NOTE.

1.—Mr. Handel Cossham, the employer of 1,500 workpeople, has recently asserted that if total abstinence prevailed wages would be raised 25 per cent.—without strikes or agitation, and with injury to no one; and Mr. Bright, in a lately published letter, has declared his opinion that "if the sale of drink were unknown among us, half the crime, poverty, and suffering would disappear."

CANON LYSONS, M.A., F.R.S., F.S.A., &c.

[1806—1877.]

THE Lysons' family has been connected with Gloucestershire for upwards of three centuries. Of ancient Welsh origin, as mentioned in Leland's "Itinerary," they came into this county in the reign of Edward VI. Westbury-on-Severn was probably one of their earliest places of location, but they soon spread to other parts of the shire. With some parishes their names seem inseparably linked. This was notably the case with Hempstead, where they lived through more than two centuries and a half; and with Rodmarton, where the living, of which they are patrons, is at present held by the fourth member of the family who has filled the office of rector since 1756. Their town residence in Gloucester stood in Westgate Street, on the site of Mr. Wyncoll's house, at the corner of St. John's Lane. Portions of the building still remain, and one room, rich in plaster ornamentation, has been partially restored. Several of the family are buried in the Church of St. Mary de Crypt, where there are monuments to their memories.

The name has been borne by many eminent men. Sir Thomas Lysons, who was born at Westbury-on-Severn in 1596, and was Mayor of Worcester in 1651, is famed for his loyalty to the cause of Charles II., whose whole army of 13,000 men he is recorded to have provided with shoes and stockings after their march from Scotland, and just before their defeat at the battle of Worcester. Dr. Daniel Lysons, a man of great learning, was accidentally killed at Hempstead

in 1760. His son Daniel, educated at Oxford, took a Doctor of Laws Degree in 1759; then studied medicine, and taking the degree of M.D. first practised in Gloucester, afterwards removing to Bath and attaining much celebrity in his profession. He was the writer of several medical treatises.

The Rev. Daniel Lysons, M.A., F.R.S., F.A.S., H.S., L.S., and his brother Samuel Lysons, Esq., F.R.S., F.A.S., sons of the Rev. Samuel Lysons, rector of Rodmarton, where they were born—the former in 1762 and the latter a year later—were distinguished antiquarians. Samuel entered as a student of Middle Temple, where he was called to the Bar. He was appointed Keeper of the Records in the Tower, and also Director of the Society of Antiquaries. He died in 1819. Daniel succeeded his father (who died at Friars Orchard, Gloucester, the residence of his son-in-law, Mr. Charles Brandon Trye, on March 16, 1804), as rector of Rodmarton, and acquired a high reputation as a topographical and antiquarian student and writer. Both he and his brother wrote numerous well-known works, and were the joint authors of “Magna Britannia,” and both are often referred to as the highest authorities on some questions of archæology.

Daniel married a daughter of Colonel Thomas Carteret Hardy, and their eldest son SAMUEL LYSONS—the subject of this memoir—was born at Rodmarton, on March 17, 1806. After some school education, he entered Exeter College, Oxford, and took the degree of B.A. in 1830, and M.A. in 1836. He was ordained deacon in 1830, and priest the following year.

On the death of his father in 1834, he succeeded to the family estates, comprising property in Gloucester, Hempstead, Rodmarton, and other parts of the county; and also succeeding him in the Rectory of Rodmarton. The same year he married Eliza Sophia Teresa, daughter of Major-General Sir Lorenzo Moore, K.C.H., and C.B., and took up his residence at Hempstead Court, where he continued the rest of his life.

That part of Gloucester lying south of Llanthony Road, and bordered on the east by the Bristol Road and on the west

by the Canal, was at that time known as the High Orchard. It had probably in early times been connected with Llanthony Abbey. It was now chiefly covered with garden allotments, the neighbourhood known as Sudbrook lying at its lower end ; while almost close alongside the canal was a row of huts occupied by a numerous population.¹

Bishop Monk had long wished to see some efforts made for the spiritual benefit of this district. This work commended itself to Mr. Lysons who, having much property contiguous to the locality, undertook the erection of a church at his own cost. This church, now known as St. Luke's, was opened in 1840, and Mr. Lyson's became its first incumbent. Here for twenty-five years he laboured without pecuniary remuneration. Schools were established and much good effected. On resigning his incumbency in 1865, Mr Lysons presented the late Rev. George Armitage to the living, which he munificently endowed with £1,000, and then placed the patronage in the hands of the Bishop of the Diocese.

As Treasurer of the Triennial Music Meetings, and as a member of all the principal Church Organizations and Charitable Societies of the Diocese, Mr. Lysons was ever active and useful. In 1867 he was made Rural Dean, and also appointed an Honorary Canon of the Cathedral.

Canon Lysons, who largely inherited the tastes and abilities of his distinguished father, was elected a Fellow of the Society of Antiquaries ; and was likewise a member of the Victoria Institute and the Natural History Society. It was as an Archæologist that he became most widely known, and his varied labours entitled him to a prominent place among our county antiquarians. His researches extended in many directions, and his published works were numerous.

A bare list of the titles of his books is interesting reading, and an index of their contents would make a pleasant chapter. Among the chief of these we may mention "The Romans in Gloucestershire," 1860 ; "The Model Merchant of the Middle Ages ;—The Life of Sir Richard Whittington,"

1860 ; " Gloucester and Gloucestershire Antiquities," 1860 ; " Claudia and Pudens ; or the Early Christians in Gloucester," 1861 ; and what is, perhaps, the most popular of his productions, " Gloucestershire Achievements, an Enumeration of some of the principal points in which that county has taken a prominent lead in matters Religious, Moral, Social, and Scientific," 1862. The Dedication of this work is worth quoting :—" To Thomas Barwick Lloyd Baker, Esq., of Hardwicke Court, Gloucestershire, the first practical promoter of the system of Reformatories for the prevention of juvenile crime, and a zealous encourager of everything which tends to an improvement of his country, this Lecture, compiled and printed at his suggestion, is dedicated by his old school-fellow, friend, and neighbour, the Author."

Reviewers often complimented Canon Lysons on the interest with which he clothed the results of his antiquarian researches, rendering what in a pure and simple form would be dry details, pleasant and instructive reading. This is a characteristic of all his writings. Some of his papers read to local societies were as charming in style as they were erudite in their contents. One of these, prepared for the Cotteswold Naturalist Society, on the Roman remains discovered at Chedworth, affords full illustration of this. A paragraph describing the discovery of a foundation stone on which the early Christian monogram is inscribed may be given : " Mr. Farrer " he says, " kindly invited me to visit this place during the progress of the excavations ; and at the time when the workmen arrived at the foundation stone of the principal entrance of the villa, knowing the custom of most nations to inscribe the foundation-stone with some emblem of their faith--the Egyptians with the Scarabæus, the Jews with the ineffable name, &c.—I caused the workmen to turn up the stone, when, to my great interest and delight, I discovered the Christian monogram, the Chi Rho, the two first letters of the name of Christ, evidently marking that the builder of that villa was a Christian. This monogram was

precisely of the character of those seen on the coins of the Emperor Magnentius and his brother Decentius, who—Britons by their parentage, as we read in Zonarus—reigned A.D. 350. This Type, however, I find on the Christian tombs in the Catacombs of Rome, reaching back to the times of Hadrian, who commenced his reign in 116 A.D., if not, indeed, to a remoter period, and is I believe, as old as the Apostolic times. This was not, however, the only specimen of the monogram; on further research I found no less than four other instances of it. It has been the prevailing opinion that the monogram originated in the time of Constantine the Great, but my own reading, confirmed by Signor Erasmo Pistolesi, of the Vatican at Rome, shows that Constantine only adopted a symbol well known among Christians from the earliest period of Christianity.”

Canon Lysons possessed a most intimate knowledge of the county; some of its most remote corners being familiar to him, and many of the people being as well known to him as the places.

Among his other works of a more general character were “Conjectures concerning the Identity of the Patriarch Job,” 1832; “The Formularies of the Christian Faith,” 1843; “Christian Fables, &c.,” in French, 1850; “Our British Ancestors,” 1865; “Our Vulgar Tongue,” 1868.

Failing health in 1876 led the Rev. Canon to resign his office of Rural Dean, and to refrain from all active public work. To himself and his friends it was plain that the end was drawing near: it came on March 27, 1877, when he breathed his last at Hempstead Court, in the seventy-second year of his age. He was buried in the beautiful churchyard of the parish where the greater part of his life had been passed, and which he loved so well. An illuminated window in the chancel of the church, illustrating incidents in the resurrection and ascension of Christ, is inscribed to his memory.

Canon Lysons was thrice married. The first Mrs. Lysons died in 1846, leaving a family of whom Major Lorenzo G.

Lysons, Major E. H. B. Lysons, the Rev. Daniel G. Lysons, Rector of Rodmarton, and two daughters survived him. His second wife Lucy Curtis Hayward, sister of the late Mr. John Curtis Hayward, of Quedgeley House, died in 1872. The third Mrs. Lyson was the daughter of Mr. S. A. Beck, of Cheam, in Surrey, and survived him with two children.

General Sir D. Lysons, G.C.B., half brother of Canon Lysons, whose mother was Josepha, daughter of Mr. J. G. Cooper, of Thurgarton Priory, Notts, is still living. He is a distinguished officer, and has received the Crimean medal with three clasps; and Turkish and Sardinian medals: he is also an officer of the Legion of Honour.

NOTE.

1.—During this period the hut population migrated to the districts which received the names of *New Town* and *California*, on the new Stroud Road, where they remained till the expiration of a lease in 1883.

THOMAS BARWICK LLOYD BAKER.

[1807—1886.]

THE last of a remarkable trio of county worthies intimately connected with each other from early boyhood, and through their lives residing in adjoining parishes, has just passed away. THOMAS BARWICK LLOYD BAKER, of Hardwicke Court, was the junior of his friends Mr. Curtis Hayward and Canon Lysons, but he survived the former twelve and the latter nine years, dying December 10th, 1886, in the eightieth year of his age.

This distinguished philanthropist was only son of Thomas John Lloyd Baker, Esq., of Hardwicke Court, his mother being a niece of Granville Sharpe, the founder of the Society for the abolition of slavery. He was born at Fulham, Nov. 14th. 1807, and after going to Eton became a student at Christ Church, Oxford. At the age of twenty-six he qualified as a magistrate, and subsequently became a deputy-lieutenant of the county. In 1847-48 he was High Sheriff. He held office in connection with all public county institutions, and was an active member of most of the chief local associations and societies. He was also known as one of the founders of the Social Science Congresses, and of the annual Congress of Poor Law Guardians for the West Midland District. The suppression of vagrancy, with its many evils, occupied much of his attention, and he originated what is now known as the "Berkshire system"—a plan which while affording assistance to the honest tramp is designed to discourage the professional vagrant.

It was, however, by labours connected with prison reform,

the prevention of crime, and the reformation of juvenile offenders, that Mr. Baker became most widely known. A full and detailed narrative of these efforts cannot here be given but a few facts will indicate somewhat of their nature, extent, and results.

The labours of Howard on behalf of miserable prisoners bore some early fruit in Gloucester. The question of prison reform engaged the earnest attention of Sir George Onesiphorus Paul, who did not cease his efforts till the county prison had been built, and a new and greatly improved system of management had been established within its walls. This was effected before the end of last century. Its fame as a model prison became so widely known that the United States sent Commissioners to inspect the building and learn its system of discipline. From an early period of his magisterial life Mr. Baker was one of the Visitors, and had much to do with improvements which were made in the rules, the gaol being at that time entirely under County management. The Government, however, had power to interfere, and in 1836, Lord John Russell, then Home Secretary, forwarded a letter to the prison authorities, containing about forty rules for their future observance. In reply Mr. Baker pointed out to his lordship that thirty-five of these rules had originated at Gloucester, and had been adopted in America, that four of the others, which would do neither good nor harm, should be at once adopted, and that the last was open to so much question as to require further examination by the Government.

His mind continued to be directed to all matters connected with the administration of criminal law, and his close observation and large experience, added to his strong common sense, served to make him a leading authority on questions relating to crime and punishment. The system of cumulative sentences for second and third offences was adopted chiefly at his recommendation. By discussions at Quarter Sessions, and by letters and essays in the local papers, his views were

made known through this county; while his frequent contributions to the *Times*, and his occasional addresses at important Congresses secured attention not only through England, but in distant countries, so that his name became well known both on the Continent and in America.

The sad sight of juvenile offenders convicted time after time, and becoming again and again the inmates of gaols, was deeply painful to his humane mind, and led his thoughts to the consideration of remedies. Speaking at a meeting in Gloucester about thirty-five years ago, Mr. Baker told how one day the Hon. Miss Murray, Maid of Honour to the Queen, called his attention to the possibility of reclaiming vicious children. This lady said "that if he would bring to her any child that had sufficient strength of character to distinguish itself in vice, she had no fear that she should be able to make that child distinguish itself in virtue." As the result of this conversation he visited a sort of Reformatory School which was then established in London, and became warmly interested in it. Returning home he suggested to his friends the founding of a similar institution in Gloucestershire. Difficulties stood in the way and discouragement was at first experienced, when unexpectedly he found a kindred soul who proved a most devoted and efficient co-worker in the benevolent enterprise.

The narrative of its commencement and early operations, as given by himself, is deeply interesting; "It happened," he says, "that in the year 1851, I formed a friendship with a young man whose appearance on the scene decided me. George Bengough asked me why I would not make a beginning myself. I answered him that a man was necessary for the purpose who would devote his whole time, his whole soul, and his whole heart to this task; but that I was not justified in putting on one side my engagements as a Justice of the Peace, as a Magistrate, and as a Poor Law Guardian, which would be absolutely necessary. To my astonishment the young squire, who was heir to a fortune of £10,000 a year, declared that, in spite of his youth, he would like to under-

take it, if an older man, like myself, would help him with it. The work was quickly taken in hand, a little establishment was provided, and later on enlarged. He himself, in March, 1852, just as he was entering on his 24th year, selected for his own benevolent purposes three of the worst young criminals in London, who were about to be discharged from prison. So we began with the three born thieves from London, and added to them a few accomplished thieves from Cheltenham, because a better kind would have been corrupted directly. George Bengough resided for the first few months in my house and worked with me. Then he removed to some rooms in the Reformatory itself. For two years he worked in the ranks as a schoolmaster. When the undertaking was fully established he left the superintendence of it confidently in my hands. Suffering as he was, he went to Florence. There is no hope of his recovery, and I am daily expecting to hear of his death. Do you understand now that it grieves me when I am spoken of in terms of praise? Do you know another young man who, with a yearly income of £10,000, would reside for two years with young criminals, and give them elementary instruction?"¹

The foregoing quotation is from a remarkable little book written by Professor Von Holtzendorff, a German gentleman, who in 1861 became acquainted with Mr. Baker at the Social Science Congress, and subsequently visited at Hardwicke Court. The little work, originally written in German, was admirably translated by Fraulein Rose Gebhard, a lady who resided at Tibberton Court, and re-published by Mr. John Bellows. It is entitled "An English Country Squire as sketched at Hardwicke Court." The author aims to introduce to his own countrymen a good specimen of a class peculiar to England—men of position, property, and education, who voluntarily undertake duties which in other countries are performed only by State paid officials. One chapter of this interesting narrative describes "English Country Life at Hardwicke Court," presenting pleasing pictures of the worthy

Squire and his wife ; another is devoted to the Reformatory School ; and a third relates a visit to the County Gaol, while others afford varied information as to Mr. Baker's public labours, and his opinions on education and other subjects of importance.

At the close of his visit the German remarked to a fellow guest : " If in every English county there were three men like Barwick Baker to be found, I should envy your country far more on that account than for those gigantic golden millions that are hoarded up in the vaults of the Bank of England."

In carrying on the work of the Reformatory Mr. Baker was assisted from time to time by other gentlemen of the county who were animated by similar benevolent motives. The present County Chairman, Sir John E. Dorington, was one of those co-workers. The success, however, of the good institution has largely resulted from the devoted and efficient manner in which for more than thirty years Mr. Thomas Gee has fulfilled the duties of Superintendent, thoroughly sympathising with Mr. Baker's aims and plans and enjoying a large measure of his confidence and respect.

Those most competent to judge have expressed high approval of Mr. Baker's labours. The managers of English Reformatories presented Mrs. Baker with his portrait as an acknowledgment of his efforts to rescue young criminals from their evil ways. Mr. William Tallack, of the Howard Association, writing to the *Times* at the time of his death, said—" In regard, at least, to questions relating to the important department of the best methods of prevention and treatment of crime, it may fairly be believed that no one since the death of John Howard has more perseveringly and efficiently, though unobtrusively, carried on the work which specially received its great modern impulse from that renowned philanthropist." " It is comparatively seldom," he adds, " that even the *Times* obituary records a death the announcement of which will excite deeper regret or awaken more

honourably appreciative memories on the Continent and in America than in this instance."

In 1869, his tenantry and others presented him with an address and an elegant *épergne*, "as a token of their esteem and regard for a good, kind, and considerate landlord, and their admiration of his unwearied exertions and Christian zeal in the cause of philanthropy." "Let me," he said in the closing words of a brief address when acknowledging this presentation, "again heartily thank you for this gift—and not for the gift only, but for the forty years of kindness that has existed between many of us. May God's blessing rest upon you all!"

Mr. Baker's age and failing health obliged him in 1883 to discontinue his attendance at Quarter Sessions and withdraw from other activities of public life. From that period his strength slowly declined, and on December 10th, 1886, he breathed his last. His funeral at Hardwicke Church on the 15th, was one which will not be soon forgotten by those who were present. High and low, villagers and strangers, gathered around his grave with manifestations of respect and sorrow. The beautiful hymn, "Now the labourer's task is o'er," impressively sung by a choir of ladies standing at the flower-bedecked tomb, formed part of the solemn ceremony, the latter part of which was conducted by the Ven. Archdeacon Sheringham. The boys of the Reformatory, who had sent a handsome wreath for the coffin, were present, and at the conclusion of the ceremony sang an appropriate hymn.

Words beautifully fit and true, forming part of an admirable obituary notice which appeared in the *Gloucestershire Chronicle*, are worthy of re-production in any memoir of this useful, honoured, and beloved man. "Gauged by his four score years," says the writer, Mr. J. H. Billett, who for many years had been a close observer of Mr. Baker's career, "he had lived a long life; gauged by that truer standard, 'he lives longest who lives best,' how vastly greater his age! He goes down to his grave with 'all that should accompany

old age—honour, love, obedience, troops of friends':—

' Poor hands and hard find costly flowers to grace
 The grave of him whose toiling days were sweet
 With kindly love, that crowned and made complete
 The life-long labour for his land and race.
 We do not praise him, for his deeds shall praise,
 Nor grieve we greatly, knowing that the King
 Has called him unto higher ministering
 Among the souls that strive in unseen ways,
 To help the generations, as they climb
 The sunward slopes and terraces of time.'

Anecdotes of such a man are always interesting, and one or two illustrative of particular phases of his character shall close this brief sketch. Speaking of Mr. Baker's "keen sense of humour which often brightened up dull subjects by some quaint observation," Mr. Billett thus describes a scene of which he was an eye witness;—"During the time he was High Sheriff 'the Berkeley family quarrel,' now long forgotten, was agitating the whole county, and the partizans of 'Grantley' and 'Grenville' mustered at a public nomination in the old Market-square at Dursley. Political and personal feeling ran high; the 'jovial Foresters,' arrayed in hostile camps, attended in great numbers and a riot was anticipated. Mr. Baker put the dense throng into good humour by calling first for a show of hands from all who would help the Sheriff to preserve order. Up went every hand from the vast multitude, and when the candidates presented themselves, and when cheering and hooting threatened to develop into fierce personal conflict, he speedily restored, if not good temper at least mutual forbearance, by reminding the contending hosts that they were pledged to support him in preserving the peace and the credit of the county."

Some other and higher features of his character are illustrated by an incident to which the Ven. Archdeacon Sheringham thus referred, when preaching in Hardwicke Church the Sunday after the funeral:—"I will tell you one thing which our friend once said to me in his sick room—we were speaking of what is a favourite topic with most people, the trials of life. "But," he said to me, "I really know

little of these trials, for my life has been always such a happy one, my causes for thankfulness so immensely outweigh all others, that I cannot look back upon my own life but as one long series of blessings from God." And yet he lost those very dear to him, he was not always in robust health, he could not have been always without money cares, above all things he had ever to wait before he could realize the labour of his hands and the desire of his heart; he never reaped till long long after he had sown. These are commonly called trials, but he had one over-mastering comfort: the sense that he was trying to do his duty in his station, that God in His infinite condescension vouchsafed to use his talents, powers, and opportunities, whatever they might be, for the good of his fellow creatures, the abatement of the immense sum of human misery, bringing home poor wanderers, sending a message of hope to the hopeless, discouragement to crime, cheering counsel to honesty and virtue. Such a life is the preparation for much higher things."

Mr. Baker was married, in 1840, to Mary, daughter of Mr. N. L. Fenwick, of Besford, Worcestershire, who survives him. He also leaves two sons Mr. Granville E. Lloyd Baker and Mr. Henry O. Lloyd Baker; the former of whom continues to carry on the good work at the Reformatory.

The materials for these Notes have been chiefly obtained from the excellent obituary accounts of Mr. Baker which were given by the *Gloucester Journal* and *Gloucestershire Chronicle*.

NOTE.

1.—The name of George Henry Bengough, of the Ridge, Wotton-under-edge, is worthy of remembrance. After his successful and self-sacrificing labours at Hardwicke, he went to the aid of the Committee of the Kingswood Reformatory, where he did good service. Failing health, however, obliged him to seek a more congenial clime, and his useful life closed at Florence in 1865.

JOHN JAMES WAITE.

[1808—1868.]

FIFTY years ago "Blind John Waite," as he was commonly called, was a familiar figure in the City of Gloucester. Arm-in-arm with some friend, walking quite erect with a firm and dignified step; and with large, dark, lustrous eyes fully open, no stranger would have imagined that he was sightless. At that period he was developing powers, the growth of which had for a time been checked by the loss of vision; and was thus preparing for a singularly active, honourable, and useful career. His biography adds another remarkable chapter to the annals of the eminent blind, furnishing facts which entitle him to a place among the most richly gifted of that interesting class.

Some of these facts, which will be here recorded, are derived from personal knowledge; others have been supplied by contemporary friends, or drawn from an excellent Memoir, written by his son Dr. Waite, of Liverpool, and prefixed to a Memorial Edition of his chief work "The Hallelujah."

JOHN JAMES WAITE was born in Gloucester, February 23, 1808. He was the son of parents who were connected with the Independent Church in Southgate Street. It was his misfortune to lose his mother when he was but eighteen months old. She was a woman of exemplary Christian character, and on her death-bed, feeling her end near, she asked for her babe, and taking him in her arms, lovingly commended him to God, into Whose hands she then yielded her own spirit.

The child's early years were watched over by an aunt, Mrs. Kendall, residing in Gloucester, who, with his father, an

intelligent and worthy man, strove to train him aright. His education, which was commenced at a school kept by Miss Nelson in Black Friars, was afterwards carried on at that of Mr. John Tucker, in Westgate Street, where the late Sir Samuel S. Marling, Bart., and Mr. William Higgs, late Sheriff of the City of Gloucester, were among his school-fellows. In various ways he was often brought, during his boyhood, into contact with the Rev. William Bishop, then minister of Southgate Chapel. Those who knew this worthy Nonconformist pastor will readily understand how his religious spirit, good sense, and cheerful disposition favourably affected the lad's character. To this kindly and beneficial influence he often referred in after life, reproducing some of the counsels and admonitions he had thus received for the benefit of his own children. One of these was conveyed under circumstances which made it likely to be remembered. "Having met with a serious accident to his foot, while playing with a scythe in the hayfield, he was laid aside for some weeks. Mr. Bishop frequently came to see him, and took the opportunity of impressing this truth—'God never works a miracle to preserve us from the consequences of our own indiscretion.'" "A palpable truism," adds his biographer, "but one which we are all apt to forget."

On leaving school he was for some time employed in the office of Messrs. Wilton, solicitors; and then in the office of the *Gloucester Herald*, a newspaper which was published in St. John's Lane. A strong love of music was one of his characteristics, and the remarkable quality of his voice, together with the correctness of his singing, led to his frequently assisting in the psalmody at the various chapels in the city. On some of these occasions he played the flute. Conscious of great capacity for acquiring knowledge, and influenced by a taste for literary pursuits, he devoted much time both day and night to reading and study. His eyes, which were singularly bright, were not strong, and the sight became impaired by this close application. At the age of

seventeen a severe cold was followed by inflammation in these delicate organs, and, in spite of all that human skill could do, the power of vision was destroyed, and he was doomed to spend the rest of his days in total darkness.

Far from being crushed by this calamity, he rallied his remaining faculties and brought them into vigorous exercise. By the kind liberality of his aunt, who allowed him an annuity of £50, he was placed in circumstances which left him free to indulge his love of music and pursue his favourite studies. His occupations seem to have been somewhat desultory till the year 1833, when he became acquainted with the Rev. Joseph Hyatt, who, after the death of Mr. Bishop in 1832, had become pastor of Southgate Chapel.

Mr. Hyatt, who was a man of great discernment, soon discovered Mr. Waite's remarkable powers, and became interested in his history and pursuits. A close friendship was formed; and on one occasion, in a walk together to Over, a conversation took place which greatly influenced Mr. Waite's future career. Mr. Hyatt generously devoted some time daily to reading and conversation with him on theological and other subjects; and found all his mental faculties so active and vigorous that he one day offered to introduce him to the study of mathematics—instancings for his encouragement the case of the celebrated Saunderson. The proposal was promptly accepted, and the next morning saw the commencement of what proved to be a day's occupation with Euclid. The account as given by Mr. Hyatt was full of interest. He related how the sightless learner sat intently listening as axiom after axiom was read, till his powerful memory had taken all in. Then, how problem after problem was solved with such ease that the efforts seemed those of play rather than of labour. Thus, with no intermission but for a bread and cheese luncheon, the work went on through the whole day, the tutor becoming weary before the pupil.

Through Mr. Hyatt, Mr. Waite became acquainted with several eminent men of the district, including the Revs. W.

Jay, of Bath, J. Burder, M.A., and W. Wheeler, of Stroud, and B. Parsons, of Ebley. In all these he found many points of important and pleasant contact, deriving benefit and pleasure from his occasional intercourse with them. He likewise formed the "acquaintance of the leading physicians and surgeons connected with the Gloucester Infirmary, and took great delight in attending various courses of lectures on anatomy, physiology, etc., delivered in the school then attached to that institution. By this means he acquired a very minute and intimate acquaintance with the organs of sight, hearing, and speech; and having obtained through his medical friends a number of specimens of the *eye*, the *ear*, and the *larynx* of various animals, as well as of the human species, he prepared a series of lectures on these subjects."

While thus learning he was also teaching. The variety of his knowledge and the power and precision of his thinking attracted other active young minds, who found in him congenial and helpful companionship, whether their tastes were musical or mathematical, their studies logic or theology; their mental tendencies acquisitive or critical. Of these, two may be mentioned, both of whom retain vivid and pleasant memories of their sightless friend—His Honour Judge Powell, Lambeth County Court, and Mr. William Higgs.

The former, referring to these early days, says:—"I derived great mental advantage from my acquaintance with Mr. John Waite, to whom I volunteered to read for the benefit of his comments. I used to get up at four o'clock in the summer, throw some gravel at his attic window near the Southgate Chapel, and then walk and read and talk with him until seven. It occurs to me that among the books I read with him were Milton's prose works, Leland's Demosthenes, Kaimes' Elements of Criticism, and the first and second books of Euclid."

The walks to which Judge Powell refers often lay through Rignum fields and on to Robin's Wood Hill, the summit of which was sometimes reached in these early morning rambles.

In some reminiscence of the same period, Mr. Higgs remarks : “ John Waite certainly inherited his musical impulses. His father, like an Æolian harp in a breeze, was perpetually murmuring music. He was a respected frequenter of dissenters’ worship, and whenever he was seen to be present at a meeting where somebody was wanted to pitch a tune, you knew where it would be sure to arise. He seemed to be always singing. Many a time as he limped along the street have I heard him rehearsing his favourite tunes ; not obtrusively, but distinct enough for recognition ; and with what seemed incessant pleasure. The musical instincts of the father descended to the son, and were subjected to elementary rules and methods which made vocal music pleasant and popular. Hullah had interpreted and improved on Wilhelm’s system of elementary instruction, and before Curwen had suggested his *solfa* method, Waite had simplified all that had been done by others, by the use of an octave of figures which proved sufficient for the attraction and instruction of many congregations of worshippers desirous of sharing in the pleasure and advantage of popular and intelligent psalmody.

“ School boy intercourse, and subsequent incidental association with Mr. Waite, had much to do in giving direction and impulse to the musical efforts of my own after life.”¹

In 1835 Mr. Waite became a member of the Southgate Independent Church, and wishing to enter the ministry he began to preach at the village stations then connected with that community. As he proved an interesting preacher his ministrations soon extended to other parts of the county. While his discourses were closely-reasoned, they were lighted up with illustrations which his active imagination readily supplied. His powers of description were remarkable, and scenes which he depicted in the pulpit are still vividly remembered by some of his hearers. One which he gave in private conversation will never be forgotten. The skeleton of a whale was on exhibition in Gloucester, and Mr. Waite went

to "see" it. Some days afterwards he described it to a lad with whom he was walking. From that description the lad's mind received so powerful an impression of the "prodigious" structure of bones, that looking back more than fifty years he can scarcely believe that he himself did not examine it with his own eyes and feel it with his own hands.

The lectures which Mr. Waite's anatomical studies had enabled him to prepare, together with some on music, were delivered in Bristol and elsewhere for the benefit of the London Missionary Society. About the same time he took up the newly-inaugurated Temperance movement, and laboured actively for its furtherance. It was, however, to the study of music that his attention was chiefly directed; and this he pursued with a view to the reformation of Congregational psalmody.

This part of public worship was at that time in a most unsatisfactory condition both among Churchmen and Nonconformists. "Repeating ranting tunes," says Dr. Waite, in the memoir of his father, "many of them mere adaptations of the lowest songs, was commonly in use amongst all denominations. Those few melodies which were free from the taint of questionable associations were, for the most part, so tame and uninteresting as to offer no counteraction whatever to the pernicious influence of their contemporaries. Not only the tunes, however, but the mode of conducting the service of song was at this time very objectionable in many particulars. A number of instruments, such as violins, bass viols, flutes, clarionets and even trombones and brass instruments were to be heard in many places up and down the land. And where these could not be found their place was supplied by a race of men known as clerks or leaders, who in some cases (to their praise be it spoken) did their utmost to amend the ignorance and bad taste by which they were encompassed; but who, in other instances, were the sole hindrances to the growth of a better condition.'

The truth of this description will be confirmed by those whose memories go back to the period referred to, and who had knowledge of town and village choirs in the churches and chapels of those days. Some years' observation of these things made a powerful impression on Mr. Waite's thoughtful mind. The torture of ear and disquiet of soul which he suffered during an ill-rendered service of song were often plainly revealed by his expressive countenance.

In 1838 Mr. Waite married Eliza, second daughter of William Cox, Esq., of Moorfield House, Hereford, and took up his residence in Bristol. Having in various ways long sought to diffuse knowledge and promote better taste in relation to psalmody, he now earnestly entered upon the great work of its reformation. He found an able coadjutor in the Rev. John Burder, who, as a Nonconformist minister, had long bewailed the evils connected with this part of public worship, and had repeatedly declared that during more than forty years' observation he had seen more contentions originated in congregations by the "singing gallery" than by any other cause.

The preparation of a new tune book was a necessary step towards reform, and with the assistance of Mr. Burder, Mr. Waite compiled and published "The Hallelujah, or Devotional Psalmody, being a collection of 101 Classical and Congregational Tunes of the most useful Metres." The tunes were introduced by a preface, and an essay on Congregational Psalmody by Mr. Waite, and an essay on the same topic by Mr. Burder. Both writers treated the subject with great ability, pointing out the high character and claims of public praise, the sad defects by which it was marred, and the means by which it might be rendered pleasant and profitable to worshippers and glorifying to God. Their oneness of spirit and aim is indicated by the singular similarity of sentiment with which Mr. Waite commences his preface and Mr. Burder closes his essay. "The grand essentials of good psalmody," says the former, "are piety and skill." "Two things only

are wanted for good psalmody," says the latter, "vocal skill and inward piety." The work had an extensive circulation, exercised a beneficial influence, and has appeared in several editions.

Taking "The Hallelujah" and a volume entitled "Instructions in Psalmody," consisting of a "Course of Lessons in Musical Notation, &c.," Mr. Waite set himself vigorously to the work of teaching. "The difficulties attendant upon the art of reading music by the 'Do Ra Me' system then in vogue had convinced him of the necessity for some more easy method of interpreting the characters of musical notation. Whether (as has been said) the use of the first seven figures in this connection had been suggested in France prior to the time at which Mr. Waite introduced his method, it is unnecessary to determine; but so far as his employment of the numerals was concerned, there can be no doubt whatever that the idea was original." This system he employed from the commencement of his labours, and by its aid achieved great results; grouping large masses of persons according to their quality of voice, and after some explanations of the characters, &c., producing from them one or more psalm tunes in full choral harmony on the very first night of meeting.

It need scarcely be said that Mr. Waite met with opposition. What reformer ever escaped it? In some instances the leaders of choirs imagined him to be their bitterest foe. Fearing that any general instruction of the people would be unfavourable to their own position of superiority, some of these men greatly exerted themselves to prevent the success of his classes. Popular taste, too, in relation to Psalm tunes was so defective that some of the most objectionable were nevertheless clamorously defended, and the least unfavourable reference to them strongly resented. But, strong in his conviction that he was engaged in a good work, he perseveringly prosecuted it, asserting the principle that in God's worship we are bound by highest

considerations to offer Him nothing less than the best product of the talents He has given us.

In the beginning of 1845 Mr. Waite became pastor of the Congregational Church at Ilminster, Somerset. Of his life here, his biographer says: "During the four years of his ministry he exhibited the same steadfastness of purpose and earnest desire for usefulness which characterised his whole life: preaching thrice every Sunday, and holding cottage meetings in the surrounding villages on four or five evenings of the week; rising before five in the morning to meet a class of young men, for the purpose of instructing them in various secular and religious subjects, and diligently working in every way as became a faithful minister of Christ."

While residing here he was introduced to Dr. H. J. Gauntlett, "in whom he discovered a kindred spirit, and for whose musical genius he entertained a profound admiration." One result of this friendship was the preparation of an enlarged edition of "The Hallelujah." This work consisted of two volumes, the first being the revised "Hallelujah"; and the second containing a considerable number of original tunes in several metres, together with a few re-harmonised well-known standard melodies. It was a joint production; and Mr. Waite expressed his warmest admiration of the part performed by "the highly-gifted and learned musician" whose name was associated with his own on the title-page.²

Mr. Waite's fame as a popular musical teacher had now spread so widely, and there was so great a demand for his services, that resigning his pastoral office he removed to Hereford, and fully devoted himself to the especial work of Psalmody Reformation. What this work had become may be partly imagined from the fact that during the winter of 1848-9 he was engaged in giving a course of lectures and exercises in five districts of the metropolis, at the end of which an aggregate meeting of his classes was held in Exeter Hall. On this occasion the assembly numbered more than 3,000, and was formed into groups composed of 1,200 treble

voices, 450 alto voices, and about 750 each of tenor and bass voices. "Such a demonstration of the musical powers of the people, and of the facility with which they could be made to render in full harmony the genuine psalm tune, had never before been made."

It would be difficult to give such an account of Mr. Waite's labours as would convey an adequate idea of their extent. Writing in 1851, he said, "In pursuance of my labours for the improvement of Psalmody I have now travelled 20,000 miles, lectured gratuitously to about 100,000 persons, conducted more than one-third of that number through a course of exercises, issued some 30,000 or 40,000 copies of class books, instruction books and Hallelujahs, distributed many thousand copies of other instructive papers, and in the form of donations and allowances to Psalmody classes, congregations, and Sunday Schools, contributed books to the value of £1,300 or £1,400." After this was written, "these figures," says his son, "must have been at least trebled, as, after his removal to Hereford, for ten or twelve years his life was a continual journey to and fro." These labours were entirely gratuitous. On no occasion did he attempt to make his work a source of pecuniary profit to himself.

While profoundly anxious to secure good Psalmody, he was still more concerned as to the accomplishment of sublimer ends—those of true devotion and religious profit. It was as aids to worship and spiritual progress that he most highly valued singing and music. It was this that animated him in his untiring efforts, and constrained him to combine exhortations to a devout thoughtfulness in uttering the sentiments of the hymn, with instructions as to the manner of singing the tune.

Part III. of "The Hallelujah" was issued in 1856, and Part IV. in the following year. Both were compiled with the assistance of Dr. Gauntlett; and were intended to provide a number of really classical tunes for many of the metres which, for the want of suitable renderings, had been hitherto unused.

In this useful and interesting work Mr. Waite continued to expend his time and energies until 1862. In June of that year his youngest son, Frederick Wills Waite, a young man of singularly great promise, who was about to present himself at the London University for his first B.A. examination, was smitten with gastric fever, and died after a short illness. This bereavement powerfully affected the father's mind and heart, and for some time it was feared that serious physical consequences would follow.

When, at length, strength was in some measure regained, his mental powers found relief and exercise in the investigation of what he described as "God's great music system,"—or in other words—"the laws which determine the origin and production of every musical sound, ranging not only within the limits of the faculty of hearing, but stretching away both below and above the ear, far into infinitude. This, the true science of music, the facts of which can be stated and demonstrated with all the precision of a mathematical problem, Mr. Waite studied and worked out for himself to such an extent that he had stored away in his wonderful memory many thousands of sounds, chords, and transitions, with every one of which he was familiar. . . . In relation to this music system he would frequently say, 'God has made all this, man is only the discoverer of the facts and of the laws which God has ordained.'"³

Although still undertaking occasional duties both in his music teaching and in preaching, it was evident that his great life work was chiefly done. In April, 1868, he had a slight attack of paralysis, but recovered sufficiently to travel to Gloucester in June to consult his old and valued friend Dr. Evans, who unfortunately was at that time away from home. Almost immediately after this his second son, bearing his own name and living at home with him as his guide and amanuensis, was taken ill with typhoid fever. The illness which lasted through some weeks, with fluctuations between hope and fear, ended in death on September 8. Deeply

smitten with grief, yet sustained by Christian faith, the sorrowing father stood by the open grave and, as the usual service was concluding, requested those present to join in singing Watt's beautiful hymn —

“ Give me the wings of faith to rise
Within the veil and see
The saints above, how great their joys,
How bright their glories be.”

which he repeated with unfaltering voice, and then led through to the tune of “Dundee.”

Under these painful bereavements he was greatly sustained and comforted by exercises of faith and processes of reasoning which found expression in the words “God has done it, and therefore it must be all right”; and which filled him with a deep conviction that there must be a higher sphere in which those who were thus early removed from present scenes could be employed in nobler ways than could be afforded in this world.

But while thus bowing to the will of God, he yet suffered great physical prostration, and in the hope that change would be beneficial he went to spend a few weeks with his daughter and her husband (the Rev. G. Slater) at Tetbury. At first the pure bracing air of that healthy locality seemed so favourable that he took part in public worship, preaching what proved to be his last sermon, from the words “Thy will be done,” but his symptoms again becoming worse he removed to Limpley Stoke, whence he was sent home on October 23. On being carried into his own house he exclaimed, “Thank God that I am once more safe at home!” Throughout the evening and the whole of the following day he saw friends and conversed with great cheerfulness, the mind being clear and active. Through the night he discoursed to his attendant on the attributes of God, illustrating his remarks by facts from his own life, and anecdotes relating to the lives of others. Having referred with fervent gratitude to the many personal and domestic blessings he had received, and alluded with touching tenderness to his loss of sight, he summed up by the

grateful acknowledgment: "I have had the happiness of any ten men." His anticipation of future blessedness found ardent expression in a verse which he had often sung, and which was beautifully appropriate to himself:—

"Then shall I SEE, and hear, and know
All I desired or wished below,
And every power fine sweet employ
In that eternal world of joy."

As the light of Sunday dawned, he exclaimed, "As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake in Thy likeness." Then addressing his wife, he said, "Remember, if I die, I die resting on the Lord Jesus Christ alone."

It was his last day of darkness. Just as the sun was setting, and while repeating in a feeble voice to his wife the words of divine promise, "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," he calmly passed away to the realms of endless light. Thus peacefully terminated the earthly career of one of the most gifted and remarkable blind men that ever lived.

The funeral, attended by a large number of the principal men of all denominations in Hereford, took place in the graveyard of the Baptist Chapel. The Rev. J. O. Hill, minister of Eignbrook Congregational Church, of which Mr. Waite had been a member, delivered an eloquent and appropriate address. Long and intimately acquainted with his departed friend, he described him as emphatically a man! A man of profound and independent thought; of more massive intellect than any man he had ever known. Of his musical gifts and labours as "one of the sweet singers of God's spiritual Israel," and of his character as a true minister of the New Testament, he spoke in high and graceful terms; closing with loving testimony to the eminence of his faith and example as a man of God.

The stone which marks his resting place bears the following inscription:—"Sacred to the memory of the Rev.

John James Waite, the Reformer of Christian Psalmody, who fell asleep in Jesus, October 25, 1868, aged 60 years. 'And they sang as it were a new song before the throne.' There is a mural monument to his memory in Eignbrook Church.

In his ecclesiastical opinions Mr. Waite was a steadfast Nonconformist; in politics he was an enlightened and advanced Liberal.

Mrs. Waite, a woman of much strength and excellence of character, died in 1881, at the age of seventy-three. Two members of the family survive, Dr. W. Waite, of Liverpool, and Mrs. Slater, wife of the Rev. George Slater, Whitestone, Exeter.

NOTES.

1.—Mr. Higgs thus briefly alludes to his own generous and efficient labours, which greatly promoted the knowledge and love of music in Gloucester nearly fifty years ago; and led to the formation of the Gloucester Choral Society.

2.—Several of the tunes bear the names of Gloucestershire towns and villages.

3.—Mr. Waite was led to this study, and much assisted in it by a work entitled "The True Science of Music," by D. C. Hewitt.

SEBASTIAN STEWART DICKINSON.

[1815—1878.]

ABOUT the year 1850 an English gentleman, in the prime of life, and practising with great success in the Law Courts of Bombay, was writing to his friends in England as to his prospects and future plans. The strain of his letters was by no means of an ordinary character. "I have no ambitious views myself," he wrote, "and think that there are higher objects in life than professional fame and the acquisition of money. I do not contemplate remaining in India any longer than will be necessary to secure a competency, with some surplus, which may be available to benefit those on whom fortune has smiled less prosperously; and I sometimes look forward to the exercise of the charities of life, not in giving pecuniary assistance, but by personal intercourse with the more destitute members of the human family—as a fit occupation for declining years."

"I feel so satisfied," he wrote on another occasion, "that as we advance in life the world takes more hold of us than in our earlier years, and if we indulge that desire to be always occupied with business, in other words, money-making—for it chiefly resolves itself into this—death finds us, at whatever age, if our faculties continue, exercising those faculties not in the active service of Christian charity, but in assisting in plans and schemes which have only this world's progress for their object."

To those who knew the writer these were weighty words. Thirty-five years of age he was not indulging in the amiable dreams of enthusiastic youth. Calm and judicial in his

habits of mind he was not looking at life in false lights ; while steady of purpose as he was high of aim, he was not likely to swerve from the course he was marking out.

In the closing summer of 1878 there was sincere and wide-spread sorrow in the Borough of Stroud and other parts of Gloucestershire over the death of a well-known public man. He was laid to rest in Painswick Cemetery, mourned by rich and poor ; men of all sects and parties were of one heart and mind in acknowledging his worth and testifying their respect to his memory. The public press bore witness to the usefulness of his life, and the loss which the County had suffered by his death. While the termination of his official services, in which his legal experience, ripe judgment, and great capacity for work, had been so valuable, was lamented, the cessation of his philanthropic efforts was equally mourned. From the pulpit, in many a church and chapel, there were eloquent references to his Christian character ; and though sorrow was expressed for his departure, thanks were given for the life he had lived and the good he had wrought. "He is gone now ;" said one preacher, "his task is over, his work accomplished, his battle fought. We thank God for him."

The desires cherished amidst the activities of his professional career in Bombay and the purposes then formed, had to a great extent been carried into effect in the subsequent life of the writer of the letters quoted—SEBASTIAN STEWART DICKINSON.

The early life of this excellent man may be briefly told. His grandfather was Captain Thomas Dickinson, R.N., who in 1781 had married Frances de Brissac, a lady of Huguenot descent. His father, also named Thomas, was their second son. He was for nearly forty years in India, holding, during the greater part of that time, the position of Chief Engineer of the H.E.I. Company's Engineer Corps, at Bombay. In 1808, he married Miss Catherine Dean.

Sebastian Stewart, the subject of this memoir, was born 25th March, 1815. He was the fourth of their family of

eight children, all of whom were early consigned to the care of relatives in England, for the sake of health and education. Sebastian had the good fortune to find a home with his paternal grandparents then residing at Bramblebury, near Woolwich, where Captain Dickinson held a post in the Ordnance. Under his grandmother he had the most careful training. The fine qualities of her Huguenot ancestry ran in her veins. She is described as "a woman of unusual energy, a foe to all sloth, self-indulgence, and extravagance, and a strict adherent to whatever she considered her duty." This with "a warm heart, strong will, and sound sense," well fitted her for the charge she had undertaken. The boy was very dear to her. His very name touched her; it was that of a beloved son, a young Engineer officer, who had fallen at the siege of Badajoz. She was loved and revered by the boy, who in after years always recurred with gratitude to her training.

At twelve years old he was sent to Eton, and afterwards to a tutor at Amiens, where he soon acquired fluency in French, and worked well, in the College, at mathematics and physics. He was eventually articled to a solicitor in London. His conduct was exemplary, and gained the esteem and confidence of the gentleman with whom he was placed. He pursued his further legal studies under counsel eminent in every department of the profession.

In 1839 he was called to the Bar. His professional friends predicted a successful career for him in the English Courts, but there being a good opening for a young barrister at Bombay, which his father—Colonel Dickinson—wished him to avail himself of, he sailed for India, and in 1840 commenced practice there. After a year or two of quiet progress, his career at the Bar was remarkable for the rapidity with which he won his way to the front. Working steadily, never shrinking from trouble in mastering details, and never allowing amusement to interfere with duty, in twelve years he acquired a considerable fortune; and had he chosen to

continue in the profession he might have reached the highest offices. This great success, while partly resulting from favouring circumstances, was chiefly due to his own ability, and to the thorough knowledge he had gained of the native dialects, thus enabling the litigious princes to explain their cases to him in person. Temperate in all his habits, and regularly adhering to certain hours for exercise and recreation, he preserved his health, and at the end of twelve years returned to England as strong a man as he left it.

His letters during his stay in India were of a deeply thoughtful and affectionate character. Whether writing to his venerable grandmother, his sisters, or other relatives, the sentiments were elevated and the tone tender. To the death of his youngest brother, Alexander Wedderburn Dickinson, at Bombay, and that of his brother-in-law, Major Wemyss, at Portsmouth, both in June, 1848, he refers in terms beautifully pathetic and impressively solemn.

While in the fulness of health and professional prosperity he carried out his resolve and returned to England, hoping "to do some good in his time and generation," while living on a moderate competence. He arrived in 1853, and in the autumn of that year again returned to the East, making a rapid journey to meet another widowed sister, whose husband, Major Fulljames, had been cut off while pursuing a successful course in India. On his return, circumstances drew him, in 1854, to Brown's Hill, near Pitchcombe, where with his sister, Mrs. Wemyss, and her family, he established himself in a delightfully situated home; and thus that picturesque locality was destined to be the chief sphere of his future activities.

It could not be long before his presence was felt in the neighbourhood, and his capacity for usefulness discerned. His services were soon sought; he was placed in various public offices, and work upon work devolved upon him.

In any record of his labours the promotion of Education should have a first place, as it was one to which he applied himself with greatest zeal and pleasure. As a member of

the Committee of the National Schools at Painswick, to which he was elected in 1854, and as Chairman of the new School Board of that parish in 1877, he took a warm and practical interest in the schools, contributing greatly to their efficiency. "The Gloucestershire School Prize Association" as at first established, so strongly commended itself to him, both as supplying a want and as founded on broad unsectarian principles, that he undertook the Secretaryship, and entered heartily into the working of the plan. At the time Science and Art Classes, in connection with South Kensington, were becoming general Mr. Dickinson succeeded in establishing a Branch School of Art at Stroud, and continued as long as he lived to manage all the business connected with it. In addition to all this he contributed to the diffusion of knowledge, and to the intellectual entertainment of the people by frequent lectures on various subjects.

His entire freedom from a spirit of sectarianism was a marked and pleasing feature of his character. Though a member of the Church of England, he was always willing to aid any efforts for good from whatever denomination they might proceed. This greatly contributed to secure for him that confidence and esteem in which he was held by the Nonconformists of the district.

On the resignation in 1856, of Mr. David Ricardo, who had filled the office of Chairman of the Board of Guardians for many years, the Board through their Vice-Chairman, the late Mr. Thomas Skinner, invited Mr. W. H. Hyett to become his successor. Mr. Hyett declined the office, but in doing so directed attention to Mr. Dickinson as well fitted to fill it. He was accordingly first chosen as a Guardian, and then unanimously appointed by the Board as their Chairman. For twenty-two years he held this responsible position with satisfaction to all concerned. He was a most diligent visitor at the Workhouse, and was familiar with all the details of the work there.

One or two facts will illustrate the watchful care and

kindly conduct towards those of whom he had undertaken the guardianship. A sudden outbreak of small-pox occurred in the Workhouse, and in a few days there were more than thirty cases. From the want of a separate building isolation was impossible, and there was danger of the frightful disease spreading throughout the house. In this crisis Mr. Dickinson bethought him of hospital tents, and promptly applying to the War Office, obtained a supply into which the patients were removed and not one fresh case appeared.

The well-being of the pauper children had much of his attention. Ruskin says "to give alms is nothing unless you give thought also; and therefore it is written, not 'Blessed is he that *feedeth* the poor,' but 'Blessed is he that *considereth* the poor.'" This was emphatically what Mr. Dickinson did. He thought of and cared for the poor and helpless little ones, concerned not for their comfort only, but in various ways, both in winter and summer, exerting himself to gladden their hearts and brighten their lives.

Some light is thrown on these pleasing circumstances by the fact that Mr. Dickinson had become a father. In 1856 he married Miss Frances Stephana Hyett, daughter of his worthy neighbour at Painswick House, and Brown's Hill became the happy home of a young family.

By 1860 Mr. Dickinson was engaged in much of the work which occupied his future life. He had been made a magistrate for the county, and in that capacity took great interest in the management of the County Prison and the Lunatic Asylum. He was also on the Committee of the Barnwood Asylum, in the establishment and subsequent working of which institution he rendered valuable services. Amidst his numerous engagements he found time to serve in the Stroud Volunteer Corps, being appointed to the command of a company.

It was no wonder that the thoughts of the Stroud constituency should turn towards such a man as eminently fit and proper to represent the borough in Parliament. He

was not an ardent politician. His mind was too well-balanced for a course of mere partizanship. It was not till middle life that he studied political questions; but he then did so with the deepest interest and in a singularly candid and judicial spirit. The result was that from 1867 he took a decided part in politics as a warm and earnest supporter of Liberal principles.

In 1868 he was elected for Stroud, having Mr. Winterbotham for his colleague. The five years during which he filled this office saw much important legislation, in which he took a useful and active part, displaying in his Parliamentary career the same power of application and capacity for work which characterised him in all he undertook. He was re-elected in 1873 with Mr. W. Stanton as his fellow-member; but both were unseated on petition. The loss of his seat troubled him far less than the sense of, what he deemed, the humiliation of having to come forward and swear that he had been guilty of no dishonourable practices. Of this even his opponents could not suspect him.

On the death of Mr. James Francillon, of cholera, at Lausanne, in 1866, Mr. Dickinson was appointed Chairman of the Second Court of Quarter Sessions, an office which that able lawyer and accomplished gentleman had long held. The lamented death of Mr. Curtis Hayward, in 1874, left the higher office of County Chairman vacant, and Mr. Dickinson was very generally named as fitted to fill it. In an unusually large meeting of magistrates he was proposed by Earl Ducie and seconded by Lord Sherborne. Another gentleman, Mr. J. R. Yorke, was however also nominated, but the election of Mr. Dickinson was carried by a majority of one,—the numbers being sixty and fifty-nine respectively. The duties of this office were more congenial to him than those of Parliamentary life, and he earnestly devoted himself during his few remaining years to the important County business which devolved upon him. Of the ability he exercised there was general admiration.

It was with deep concern that his friends heard of his failing health in the spring of 1878. A serious malady had seized him. Months of suffering were patiently borne, till on the 23rd of August, he entered into rest.

His funeral was a remarkable one. Hundreds of persons of all classes were present as he was borne from his residence and laid in a grave close to that of his father-in-law, in Painswick Cemetery. The spot is marked by a stone bearing the inscription—"In Memory of Sebastian Stewart Dickinson : Born March 25, 1815 ; Died August 23, 1878. ' Occupy till I come.' "

Mr. Dickinson was an admirable writer. His productions are marked by great comprehensiveness of view, and his thoughts are clearly and forcibly expressed. On whatever subject he wrote the moral tone was high. Although he was not himself a total abstainer, the temperance cause had his warmest sympathy. It was his strong conviction that legislation must be forced to cope with the evils of the drink traffic, and in Parliament he voted for the Permissive Bill. On this, as well as on education, taxation, law reform, and other subjects, he wrote thoughtful and suggestive articles.

It is still more interesting to find that among his private papers are many which reveal somewhat of the exercises of his soul in reference to the highest and best of all subjects. Many a beautiful passage could be extracted : a very brief one may suitably close this short sketch of a truly useful life : "Do we live, do we perform our duties thoughtfully ? Do we ask ourselves at all times, and in all places and companies, in all engagements and occupations, whether we are doing what is pleasing to God, and whether we are striving to do it from a desire to please Him ? "

SYDNEY DOBELL.

[1824—1874.]

“One less to honour and to love, and say,
Who lives with thee doth live half-way to God.
My chaste-souled Sydney! thou wert carved too fine
For coarse observance of the general eye:
But who might look into thy soul’s fair shrine
Saw bright gods there, and felt their presence nigh.”

Professor Blackie.

IN all ages there have been thoughtful men who, dissatisfied with so-called orthodox Christianity, have longed for something more simple and spiritual. Such a man was Samuel Thompson, well-known in the early part of this century as a leader of political reform in the City of London. While filled with child-like reverence for what he believed to be divine truth, he was free and fearless in his enquiries—sternly rejecting all that he deemed false, and firmly holding all that he regarded as true. As the result of his dissatisfaction with existing Church organisations and creeds, he founded what he called “The Church of God,” a society of “Free-thinking Christians.” Of this religious body his whole family, including his son-in-law, John Dobell, became members.

This John Dobell, who carried on business as a hide merchant at Cranbrook, in Kent, was descended from an old Sussex family; and was a man of more than average culture, having both literary tastes and abilities. His wife, as well as himself, was possessed of strong religious feeling, and held original and decided views on many theological points. Their eldest son, SYDNEY THOMPSON DOBELL, the subject of

this sketch, who was born at Cranbrook, April 5th, 1824, was thus in his early life surrounded by peculiar religious influences. As his education was carried on at home these influences were specially powerful. Of a singularly susceptible temperament, his whole nature was greatly, and in some respects unfavourably, affected by the peculiarities of his mental and moral training. His remarkable intellectual gifts and his fine spiritual sensibilities were called into too early exercise. While yet a child he was writing rhymes, reading political economy, and puzzling his young brain with the mysteries of the Resurrection and the Trinity.

In 1835 Mr. Dobell, who had for some time been residing in London, removed to Cheltenham, where he engaged in business as a wine merchant. From this date the life of Sydney Dobell is more or less associated with Gloucestershire. Here his youthful days were passed; and here his chief works were written. In the midst of many of its most beautiful parts visions of his living presence will long linger. In his loved home among its pleasant hills he breathed his last; and, according to his own wish, he sleeps his last sleep in one of its most picturesque cemeteries. These brief notes prepared chiefly, but not exclusively, from two volumes of *Memoirs* most carefully and ably compiled by an intimate friend, will, therefore, principally refer to his life in connection with this county.¹

Sydney, who at the period referred to was in his twelfth year, still pursued his studies at home under the direction of his parents, at the same time assisting his father in the counting-house. Before he was fourteen he was beginning Greek while continuing Latin and French, making Biblical comments, studying natural history, and writing dramas. About this time he was favoured with the friendship of Sir Arthur Brooke Faulkner, a gentleman of high culture then living in Cheltenham, who appears to have had an affectionate esteem for the interesting lad. Other similar intimacies were formed. The poet Campbell, while visiting the town, read

some of his productions and prophesied favourably of his future. In connection with all this, business duties continued to be diligently fulfilled, till over-strain resulted in some months of weary suffering.

He had scarcely resumed his usual pursuits when it became evident he was desperately in love with Emily Fordham, a young lady friend of the family, who was on a visit from Cambridgeshire. This affection, which was reciprocated, was destined to result in a singularly happy marriage some years later. As a consequence of this engagement, he withdrew his attention from the law, for which he had been studying, and gave himself afresh to business. But he did not neglect physical recreations and exercises. In summer he angled, in winter skated; and was active and ardent in other sports and games; while, as a skilful rider, he found high enjoyment in a cross-country gallop. As the family now resided at Detmore, in Charlton Kings, his love of out-door pleasures could be more freely indulged. At this time he had become a member of the church which his grandfather had formed, and when in London was accustomed to take part in its services. His devotion to prayer was remarkable, being such as to put an undue tension on brain and body. Close and constant study of the Scriptures made his memory master of the whole of the New Testament.

On his marriage in 1844, then in his twenty-first year, he took his wife to a pleasantly-situated house in Jersey Place, looking towards the Cotswold Hills. Here for a time they lived a quiet life, refraining, on religious grounds, from association with what they called "the world," although naturally disposed towards social and genial intercourse. A severe attack of rheumatic fever laid Mr. Dobell low in January, 1847, and rendered change of air necessary; but it was not till May that he could be removed. "He was then taken to Birdlip, a little hill-top village about seven miles from Cheltenham, which, looking down over rich masses of hanging beech woods, commands a splendid view of the va le

of Gloucester." It was no wonder that "he was fascinated by the beauty of this district." Justice Talfourd, Sydney Smith, and many other writers have glowingly described its charms, which seem to grow by closer acquaintance with their ever-varying aspects. In this pure hill air he soon regained tone, but never fully outgrew the effects of his long illness. It was a spot to which he often afterwards returned.

In 1848 it was arranged that his time should be divided between the business in Cheltenham and a branch business in Gloucester. This was the beginning of his connection with "the interesting old city to which he became substantially attached." His place of residence was now changed to Lark Hay, in the village of Hucclecote, on the old Roman Ermine Street, three miles from Gloucester.² Here during the summer, in a little study looking over fields and orchards to the green slopes of Chosen Hill, a great part of his chief work "The Roman" was written. About Christmas of this year he removed to Coxhorne, in Charlton Kings, about half a mile from Detmore, his father's residence.

Coxhorne was a congenial spot, and became very dear to him. "It had a beautiful environment of shrubberies, orchards, and fields, with, what was always a delight to him, a rookery among its old trees. The slopes of the Cotswold Hills, commanding great variety both of near and of distant beauty, rose within easy reach behind it, and to these, when his wife's health allowed her to accompany him, he loved to make long summer-day excursions." Writing to Dr. Samuel Brown he says: "We are in a lovely valley, beautiful in winter and summer, within a quarter of an hour of the hill-tops, and of a view of fifty miles by seventy." Here he lived five years, finishing "The Roman," writing a large portion of "Balder," and doing much other literary work.

In 1850 "The Roman" was published and met with a perfect ovation. Its noble design, that of encouraging the Italians in their struggle for national freedom, received hearty approval, while its poetry arrested the attention and won the

admiration of the most eminent critics. Mazzini wrote : " You have written about Rome as I would had I been born a poet. And what you did write flows from the soul, the all-loving, the all-embracing, the prophet-soul . . . I shall feel happy whenever circumstances will enable me to shake hands with you."

Friendships were formed with many distinguished men ; and it was during a visit of Mr. Stansfield and Mr. George Dawson at Coxhorne, that the society called " The Friends of Italy " was originated. Now, or at subsequent periods, he made the acquaintance of most of the eminent writers and many of the first artists of the day, including Carlyle, Tennyson, Browning, Ruskin, Holman Hunt, Rossetti, and Charlotte Brontë. Of the last named he was a great admirer. Inviting her to Coxhorne he says :—" You must promise me to come and stay with us some time this summer. I cannot tell you how lovely a place we live in ; and will not essay it, that you may be tempted to explore for yourself. This garden-rookery, with its dreamy music ; these tall old thirty feet cypresses, overtopping the study window from which I now look up the sloping fields ; and all around our house this quiet green valley, shut in everywhere by orchard-hills ; you will enjoy this contrast to your Yorkshire wolds."

The state of his own health and also that of his wife led to occasional changes ; and after visiting Switzerland in 1851, he spent some time at Malvern in 1852. Carlyle and Tennyson were there at the same time, and friendly walks and talks with the philosopher and the laureate were bright and wholesome incidents in his sojourn on those glorious hills. Would that some " chiel " had been " amang them takin' notes."

Changes taking place in the proprietorship of Coxhorne, a move was made, in 1853, to a cottage lodging at Amberley, on the side of Minchinhampton Common. On one part of this broad expanse are the remains of a British-Roman encampment ; on another stands " Whitfield's Tump," a

mound which served the great evangelist as a pulpit in his frequent preachings to assembled thousands on this spot: towards its south end is an old hunting lodge, with a fine bowling green; while from numerous points there are varied and beautiful views. Here "Balder" was finished and some minor pieces composed. Writing to a friend he says:—"I enclose you a sea-song [The Betsy Jane] absolutely blown into me by the winds of Hampton Common. That glorious hill-top! I walk there sometimes by twilight, when it seems positively held up as on a hand to the sky; and leaning on my Alp-stick, and looking for a long time upwards, it feels as if, with hardly an effort, one could 'push off' among the stars." The authoress of "John Halifax, Gentleman," doubtless experienced some of the inspiration which these scenes afford, as it was here in Rose Cottage, on the hill side, she wrote that delightful Gloucestershire story. "I have seen finer scenery," said Mr. Dobell, as he one day stood gazing up the Golden Valley towards Sapperton, "but I have never seen any that *pleases* me so much."

Portions of 1854—5 were passed in Scotland, and during the Crimean war he was associated with Alexander Smith in writing war sonnets, which, with some other productions of the same character, are, to some of his admirers, among the least satisfactory of his works.

After some wanderings, he took a house, known as Cleeve Tower, which one of his intimate friends describes as "a fanciful castellated little eyrie on the side of Cleeve Hill, above the Rising Sun Inn." "From this airy little cot," the same writer tells us, "he had a view of the whole of the glorious plains of Evesham and Malvern, with a view which extended as far as the Welsh Mountains. It seemed to take in—as he used to playfully put it to us sometimes—'all the kingdoms of the world, and the glory of them.' If ever there was a poet's grot, that is one. In spring one looks from it out of pure ether, half way to heaven, over a 'many twinkling ocean' of blossoms; and dull must be the soul that does not

there feel something of the poetry of this beautiful world."

Here he received visits from Professor Blackie, and corresponded with David Gray, the interesting young Scotch poet, who died while his poem "The Luggie" was passing through the press, under Mr. Dobell's auspices. About this time Mr. Fields, of Boston, an eminent publisher, found his way to the Tower, to arrange for an American edition of Mr. Dobell's poems which appeared the following year, and contained a short biographical sketch of the poet.

The Tower was left in the autumn of 1860 for the Isle of Wight and the neighbourhood of London; but the spring and summer of the following year "were spent in different spots near Gloucester and Cheltenham, on Leckhampton Hill, and at the little old-fashioned inn (the Black Horse) at Birdlip. After much reconnoitring of the upland country, a small house then being built on Crickley Hill, near Birdlip, was taken for a summer home. Its chief attraction was the glorious situation. A beautiful undulating stretch of thymy down rises behind; the near views of woodland and pasture are of specially sweet and rich loveliness, while beyond and below stretches the whole wide extent of the vale of Gloucester, bounded by the Malvern and the Welsh Hills." Writing, after a winter passed for the benefit of his own health and also that of his wife in Southern France, Mr. Dobell says:—"I have seen nothing in the South so beautiful as the road between Birdlip and Crickley, for example, or as one or two other rare spots near home that I could point out. And as for the 'sunshine,' be it cold or warm, an hour of golden English light is worth a lifetime of the white electricity of Provence."

The summer of 1863 was spent at Crickley. His health continued feeble, but he generally drove two or three times a week into Gloucester; and in his little study, commanding the magnificent views before referred to, he did some literary work. Speaking of the earthquake which occurred in the early morning of October 6th, he says:—"This house was

shaken like a pepper-box, and W——'s cage birds in Gloucester wakened him, by their screaming, to find them lying with their wings open and their beaks agape on the aviary floor. I wish I had been awake. This is the second earthquake I have stupidly slept through in the last nine months."

An old writer tells us that while Gloucestershire valemén rejoice in eight months of summer and four of winter, the Cotswolders complain that their year is just the reverse—eight months of winter and four of summer. There is some truth in these exaggerations. Autumn is somewhat early on the hills, and spring somewhat late, so that winter holds a rather longer sway on the Cotswold heights than in the warmer Severn Vale. The air, too, is more piercing, and many a traveller has keenly felt the increased cold as he has gained the higher ground and encountered the stiff nor'-easter which so often sweeps the broad fields and open wolds. It is a winter climate which none but the strong should brave; and Mr. Dobell was again obliged to seek a softer air. Malaga, in South Spain, was selected, and there the winter of 1863-4 was passed.

He returned to spend the summer at Crickley, but the bright season was largely one of suffering, a dangerous attack of rheumatic fever confining him to his sick chamber for many weeks. In the autumn Crickley was left for Cannes. The departure from this beautiful spot was final, and was taken with regret. Here, "as at all other places where he ever had a home, he will be long remembered in many a cottage for his generous kindness and for the genial pleasantness of his words and ways. For many years after he left the neighbourhood he had several old and infirm pensioners in it, and at Christmas each little household received some sign of his remembrance. One fine old woman among his neighbours there always spoke of him as of 'a good King who had reigned over them, and whose like they would never see again.'"

An illustration of the influence he exercised may be given from another locality where he had resided, One of

his neighbours—a worthy Methodist—having, on religious grounds, declined granting some request which Mr. Dobell had made, was so deeply touched by the respect and tenderness with which the large-hearted poet treated his conscientious scruples, that he ever afterwards held him in high regard.

From Cannes he travelled to Italy, where, at Puteoli, the landing place of St. Paul, he met with a singular accident. While on the hill-side trying to realise the scenes on which the Apostle had looked, he walked some paces backwards, and coming to the open mouth of an old Roman drain he fell through to a depth of eight or nine feet. The immediate consequences were not alarming; but a blow he had received at the back of the neck was productive of serious effects the following year. After visiting Rome he returned to England in June, 1865, and took for the summer a well-situated house—Noke Place—on the lower slopes of Chosen Hill, not far from Lark Hay. He was under constant medical treatment, and went to Florence for the winter. Pausing at Milan *en route*, his Italian sympathies secured him an enthusiastic welcome, and as the author of “The Roman” he was made the object of something approaching an ovation.

The winter of 1866-7 was passed amidst the beautiful scenes of Clifton, where he regained some considerable amount of vigour. In May he was again at Noke Place. “In situation it was a pleasant place, with a green and quiet environment of its own meadows and orchards. ‘It was always a pleasant place,’ said an old beggar-man, with a meditative pathos, pausing to look up at it one sunny morning, after his necessities had been relieved at its door. This was felt to be its appropriate description.” And very pleasant did the amiable poet make “life for all who lived within his immediate influence. On his daily rides he made himself acquainted with his cottage neighbours, and was often the bearer of some special help needed in cases of special distress. To give pleasure to poor children was one of his daily pleasures. A little weekly allowance from him secured extra

comforts to aged, or sickness, or crippled creatures." These kindly acts have kept his memory green.

Summers at Chosen and winters at Clifton brought August, 1869, when, after an illness, a more bracing air was needed. The edge of Hampton Common was again sought. He had been there only a week when an accident befell him, the indirect effects of which shortened his life. Having some doubts as to the docility of a horse which had been purchased for a lady friend, he took it for a gallop on the Common. His suspicions were painfully confirmed. The animal began a series of efforts to unseat him, rearing, buck-jumping, and finally falling backwards with and on the rider. Nearly three months of suffering followed, and riding was henceforth impossible. It was while recovering that he wrote the remarkable sonnet, "Under Especial Blessings."

Two years of invalidism were passed at Noke Place, and then, in August, 1871, a last move was made to Barton End House, near Nailsworth. It was a place which delighted him—which made him feel for the first time since he left Coxhorne, that he had a home, as he himself said, "a home to live and die in." "Barton End," he wrote, "is an oasis of romantic beauty; and yet I have just sent a party of friends to a neighbouring height from which they will have a *coup d'œil* of eighty miles by fifty." Some of his notes on the spring of 1872 will be interesting to those who remember that unpropitious season. On May 7th he writes: "I can't resist the pleasure of telling you that the most exquisite phase of the Cotswold year is just expanding. The leafing of the beech is in mid-miracle. The apple orchards are blossoming in the valley, and there's no Cashmere of roses that can equal them." But on the 12th he says: "We had, yesterday, a snow-storm greater and blacker than I ever saw, except in the high Alps."³

Visits from friends—among others Professors Blackie and Nichol—correspondence, occasional efforts at composition, carriage rides, and short walks were enjoyed till strength

failed. On one of the first days of August, 1874, being too weak to walk, he was persuaded to lie out-of-doors a short time in his wife's invalid couch carriage. He did so for about a quarter of an hour, and seemed in a peculiar manner to delight in all that met his eyes. "He was taking his last fully-conscious look at his beloved beech woods, and the sloping terraced garden at the east end of the house, of which he had always been especially fond."

The end drew near; at times the brain wandered; rapidly the strength failed, and after nearly three weeks of suffering "on the evening of August 22, as his favourite rooks, winging home, were crossing the sky in front of his windows, his last breath was quietly drawn. The arms of his wife were round him; his hand was held by his mother."

On the first day of his favourite month—September—his mortal remains were laid to rest in Painswick Cemetery, a spot chosen as "overlooking a district the ideal beauty of which was specially dear to him." The solemn burial service was read by his friend Dr. Percival, of Clifton College. His brothers and many old friends gathered around the grave, and the coffin on which by his own wish expressed years before the words "Lord, remember me when thou comest into thy Kingdom," were engraved, was lowered to its resting place covered with fragrant white flowers.

"At the head of the long green mound, in the midst of a little enclosed garden which love tries always to keep fair and sweet, has been erected by his wife a beautiful runic cross of unpolished silver-grey granite." On its front is the simple inscription:—

SYDNEY DOBELL,
BORN APRIL 5TH, 1824,
DIED AUGUST 22ND, 1874.

Below this, on the base, is the text, "Blessed are the pure in heart for they shall see God"; on the south side, "He that doeth the will of God abideth for ever"; on the west, "He that soweth to the Spirit shall of the Spirit reap life ever-

lasting"; and on the north, "To be spiritually minded is life and peace."

The poet's choice of his last resting place was most happy ; no spot could be more beautifully appropriate. His father and mother have been since laid to rest in the same enclosure.

It is not surprising that various and conflicting opinions should be formed of this singularly interesting and gifted man. Viewed from different standpoints, different conclusions will be reached as to his religious and political sentiments, his business pursuits, and his modes of life ; as well as of the tone and influence of some of his works. Like all active and powerful spirits he was subject to conflicts and changes of thought and feeling. His experiences were deep. His opinions often tended to extremes. His acts were frequently impulses, his utterances vehement, hence what may seem paradox, incongruity, want of harmony in some aspects of his life and character. But rarely has there been such a consensus of opinion among a man's friends as to the reality of his genius, the loftiness of his aims, and the purity of his spirit. Those who knew him best admired and loved him most. "His manners," says Professor Blackie, "were not in any respect *made* ; they grew, and were possible only where a highly refined social taste, and large intellectual sympathy, and an eminently generous nature acted in happy concert. That gracious nature delighted to exercise itself in deeds of public and private beneficence, which will live long in the memory of many who never dreamed of forming an estimate, and perhaps were naturally unable to appreciate, the intellectual excellencies of his work. Add to this what those who knew him intimately might call the music of his domestic character—his devotion to his wife, his steady fidelity to his friends, and the fine sense of honour in his dealings with all men, and we have a picture before us, which, cherished in the memory, will be the best consolation for the loss of so beautiful a human presence."

Professor Nichol pronounces "Mr. Dobell's place among

the English poets of this century" to be "a high and permanent one"; and testifies that "a more truly religious man never lived, every action and thought of his life being pervaded by the spirit of reverence."

Of the "four principal names enshrined" in a recent work, and to whose memory it is affectionately inscribed,⁴ that of Sydney Dobell is one. The author, who was personally acquainted with the poet, has a high and sympathetic appreciation of his gifts and virtues. In addition to many beautiful and discriminative remarks on his genius and his works, he has given a graphic description of the man, which may fitly close this brief account.

"We have never known a sweeter soul; never met so loveable a being in human form. We remarked that Robertson bore facially some resemblance to the received representations of the Redeemer. But this was still more strikingly the case with Dobell. We possess a photograph of him in which he is represented as looking down and reading a book; and it is marvellously like Ary Scheffer's ideal portrait of the Saviour. The long brown hair, prematurely touched with grey, parted down the middle, and revealing a forehead high and broad, indicating great intellectual power, yet softened by an indescribable beauty of form that gave it a soft feminine gentleness; deep-set, small blue eyes that were full of thought; thin, *spirituel* features; and a mouth that seemed naturally to wreath itself into a pleasant smile—all compelled one to think of *that* face. He seemed rather like a spirit clothed upon a body, than a body possessed by a spirit. And as to his manners, they are expressed with admirable felicity and truth by Professor Nicol; 'His bearing had a touch of lofty, yet gracious mannerism, which re-called the idea of a Castilian Knight.' We esteem it as one of the great privileges of life to have known him as a friend. We can say of him in his own words:—

'There was once a Roman
I saw him, and felt nobler.'"

"The works of Sydney Dobell," in four volumes, edited by John Nicol, M.A., Oxon, LL.D., and published by Smith, Elder and Co., London, 1875-6 comprise a large number of his minor poems, and "Thoughts on Art, Philosophy and Religion."

NOTES.

1.—The Life and Letters of Sydney Dobell. Edited by E. J.— London: Smith, Elder and Co., 1878.

2.—The house is now known as "The Cedars."

3.—This was in many respects a remarkable storm. About 2.30 p.m. the sky became darkened with thick clouds of a sooty-yellow colour, and a short but strangely heavy fall of snow commenced, the flakes being unusually large. Spring snow-flights are common on the hills; a Cotswold ballad thus sings of a March day:

"It was the time of early Spring,—
A breezy bright March day;
Now flew the snowflakes large and fast,—
Now shone the sun's kind ray."

In a pleasant after-luncheon speech at the re-opening of Chedworth Church, April 24th, 1883, Dr. Ellicott narrated his experiences of the previous day, when he had walked across the country from Fairford to Chedworth, about eight miles. "The walk," said the good Bishop, "over your pleasant wolds was not much; but I had the pleasure, or the misfortune, to confront seventeen snowstorms during my progress. I am not quite sure as to the exact number, but having counted up to fifteen I grew tired of counting, and so threw in two for the rest." A rather different walk from one in the vale, on a warm September day in 1883, when his lordship was seen plodding in his shirt sleeves, and his coat on his arm, across the fields from Berkeley Road Station to take part in the re-dedication service of Stinchcombe Church Spire.

4.—"The Golden Decade of a Favoured Town. Being Biographical Sketches and Personal Recollections of the Celebrated Characters connected with Cheltenham from 1843 to 1853." By Contem Ignotus. London: Elliott Stock, 1884. It was not likely that the author of such a work could long "be hid"; and it is now no breach of confidence to say that we have to thank an excellent clergyman, the Rev. Richard Glover, M.A., Vicar of St. Luke's, West Holloway, London, for this admirably written and most interesting addition to our local literature.

HENRY S. P. WINTERBOTHAM.

[1837—1873.]

FOR many years in the early part of this century, the Rev. William Winterbotham, of Shortwood Tabernacle, was the most active and influential Nonconformist Minister in Gloucestershire. He was a man whose life and character were alike remarkable. Born in London in 1763, his early life, as narrated by himself in an unpublished autobiography, is said to have abounded in facts stranger than fiction. In 1790, he became assistant Minister of the Baptist Church at Plymouth. Possessed of great natural abilities joined with unusual energy, he could not but be an element of force in whatever sphere he occupied. He proved himself so at Plymouth, where his advocacy of civil and religious liberty was an offence in the eyes of the Government of that period. A prosecution was commenced in 1793, and in July of that year he was indicted for “maliciously and seditiously” attempting to disturb the peace of the Kingdom, by a sermon which he had preached on the 5th of November in the preceding year. A second indictment charged him with a repetition of the offence in another sermon in the same month.

The trial, which took place at Exeter, was a remarkable and historical one. The accused had the sympathy of the friends of freedom throughout the Kingdom. It is needless to say that Mr. Winterbotham was convicted. The “very moderate and merciful sentence of four years’ imprisonment and a fine of two hundred pounds” was passed upon him, and he was fully committed to the gaol of Newgate.

On his liberation, he came forth with an unblemished name; and having secured many powerful and distinguished friends. In 1797 he married, and in 1804 became pastor of the Baptist Church at Shortwood; and through the remainder of his life was the most prominent figure in the affairs of his denomination in this county. His labours were wide and abundant, and his influence for good was singularly great. He died in March, 1829, and was buried in the old Tabernacle graveyard, the marble tablet which was erected to his memory being now in the new Meeting House.

Mr. Winterbotham had a family of four sons and two daughters. One son died while a young man, the others all became well known in this county. Rayner was for some years a solicitor in Cheltenham, and on his retirement from that profession became a Magistrate at Stroud. He died at Clevedon, January, 1879, in his 81st year. Lindsey, who in earlier life practised as a solicitor at Tewkesbury and was Mayor of that borough, was afterwards long and honourably connected with the Gloucestershire Banking Company, and died at Stroud, December 25, 1871, aged 71. John Brend practised as a solicitor for many years in Cheltenham, as head of the firm of Winterbotham, Bell and Co., and died February, 1881, aged 75.

HENRY SELFE PAGE WINTERBOTHAM, the subject of this sketch, was the second son of Lindsey Winterbotham by his wife Sarah Ann Selfe—a daughter of the Rev. H. Page. He was born at Tewkesbury on March 2, 1837. He was sent to Mr. West's well-known school at Amersham, in Bucks; and in 1853 became a student at University College, London. There he graduated with honours B.A., in 1856; and L.L.B., in 1859, taking the University Law Scholarship and Gold Medal. In 1858 he was Hume Scholar in Jurisprudence; the following year Hume Scholar in Political Economy; and in 1861 was elected Fellow of his College. It became early evident that his intellectual powers were of a high order: these, combined with fine qualities and great charm of manners

and conversation, gave bright promise of a brilliant future.

It is interesting to note in connection with this period of his life, that at the age of fifteen, while yet at school, he took his stand as an avowed disciple of Christ, and was publicly baptised. This profession was consistently maintained. While his broad views and charitable spirit enabled him to form close friendships with men of the most diverse religious opinions, he held fast his own convictions; nor did he in his future course ever waver in his attachment to the principles of Protestant nonconformity or the cause of civil and religious liberty.

In November, 1860, he was called to the Bar at Lincoln's Inn, and practised as a barrister in the Chancery Court, and as a conveyancer till 1871.

Although successful in his profession, and having good prospects before him, his predilections were towards politics; and he announced his intention to seek the suffrages of the electors of Stroud, where his father had long resided, and his own early life had been passed. An opportunity was soon afforded. The veteran reformer—Mr. Scrope—retiring in 1867, Mr. Winterbotham offered himself as a candidate. He had a powerful opponent in Mr. (now Sir John) Dorington, of Lypiatt Park, but was elected by a majority of 70. At the general election in November 1868, he stood in conjunction with Mr. S. S. Dickinson, and was again opposed by Mr. Dorington. Both Liberal candidates were returned, Mr. Winterbotham's majority reaching the high figure of 700. His popularity was very great. The intelligent working men regarded him with something like fraternal affection, having fullest sympathy with his political principles, and feeling justly proud of him as a local worthy.

Without the aids of aristocratic family connections, wealth, or other external influences, he stepped into Parliamentary life simply as a professional gentleman representing a provincial borough constituency. But he carried with him fixed and definite principles. He knew what he believed;

and he possessed in a remarkable degree the power of so expounding his convictions as to reach the judgment and win the sympathy of others. He took his place in the House as an Independent Liberal; and made his maiden speech on a subject affecting the interests of Nonconformity. It was a most successful effort, leaving no doubt as to either his abilities or his principles and auguring favourably for his future career.

His course was such as to gratify his friends and win the admiration of his political opponents. While clearly expounding the views of Nonconformists and ably maintaining their claims, he ever sought to elevate and direct their aims and aspirations. "Our mission," he once said, "is both to liberalise Christianity and to Christianise Liberalism."

His advancement to distinction and power was foreseen by all. Yet it was with something of surprise that the public heard in March, 1871, that at the age of thirty-four he had been offered by Mr. Gladstone the office of Under-Secretary of the Home Department. Accepting this responsible position he relinquished his practice at the bar, and gave himself wholly to the work of his office and the pursuit of political studies. The offer of a lucrative legal appointment in the Indian Council, which came shortly afterwards, was declined without hesitation.

His devotion to the duties of his important post made too great a demand upon his physical strength, and in the early winter of 1873, the state of his health obliged him to seek rest and change. A brief stay in Rome, amidst scenes with which he was familiar and which ever afforded him refined delight, appeared to afford him benefit, and it was hoped he was regaining vigour. These favourable appearances were deceptive. He was seized with sudden illness on Friday, December 12th, and died on the morning of the following day.

It is only those who remember the circumstances who can fully understand the shock which the sad intelligence of his sudden death produced in the Borough of Stroud, when it

arrived by telegram on the Sunday morning. It was to hundreds and thousands as tidings of the departure of a beloved relative. As it was in Stroud, so it was in other parts of the county where he and his family were known. Nor was the sorrow local only: throughout the kingdom the unexpected close of so promising a life awakened feelings of regret in men of all parties and classes.

Under circumstances of touching simplicity, he was laid to rest in the green and tranquil Protestant burial ground at Rome. Three of his brothers, who had travelled rapidly from England, were present at his funeral; and several of his countrymen, representing various sections of the Christian Church, gathered around his grave, bearing tribute to his worth and sorrowing for his early departure.

Rarely has the death of so young a man engaged so much attention, or called forth such wide and emphatic expressions of admiration and esteem, disappointment and regret. It was not so much his actual achievements—though those were remarkable—as the eminent abilities he possessed and the possibilities that lay before him, that his friends and fellow countrymen chiefly dwelt on. That he would be highly appreciated in his own neighbourhood was only to be expected; but all that was there said, as to his work and life, by those who had known him most intimately and admired him most ardently, was fully endorsed by those who had known him only in his public career and watched him only with a critical eye. In the leading journals of his native county, in the columns of the London press, and in the Midland, Northern and Scotch papers, were well written articles, all of which set a high estimate upon his sterling intellectual qualities and his rare oratorical gifts. The probability of his advancement to the highest offices open to the statesman was generally acknowledged, and his loss not only to his party but to his country was deeply felt. “The death of Mr. Winterbotham,” said one of these writers, “is a national loss.”

In more private circles, his rare accomplishments and refined tastes ; his love of literature ; his delight and skill in music ; his brilliant conversation ; his conscientious discharge of duty ; his reverent affection for his parents ; his fraternal love ; his hearty friendship ; and the pure and religious tone of his daily life were all remembered with mingled grief and pleasure.

“ The blossom has perished just when it gave the finest promise of fruit.” “ Dying in early manhood long before his prime—he passes away as one who gave rich promise, destined never to be fulfilled.” To these words of sorrow and disappointment, written in lamentation of his premature death, Faith adds the words of the Laureate :—

“ But, life shall live for evermore.”

“ Nor blame I death, because he bare
The use of virtue out of earth :
I know transplanted human worth
Will bloom to profit elsewhere.”

Reason approves the addition. By the death of the wise and good earth suffers loss ; “ but,” as Benjamin Parsons once beautifully said, “ the heavens grow richer.”

MAJOR WILLIAM EDWIN PRICE.

[1841—1886.]

ONLY as recently as February, 1886, gloom was cast over Gloucester and the whole western part of the County, by the untimely death of Major WILLIAM EDWIN PRICE. The local papers, in recording the sad event, gave many particulars of the life and death of the deceased gentleman; expressing high appreciation of his mental and moral endowments, and much sorrow at his early removal. To the interesting facts then made public, little can be added; but it will, doubtless, be a satisfaction to many readers to have a brief narrative of his too short course, among the records of men of whom our County may be justly proud.

The interest with which Major Price was regarded and the esteem in which he was held in Gloucestershire, were due to various causes, one, undoubtedly, being the family to which he belonged. His grandfather, the late Mr. William Price, who built and for many years resided in the house now occupied by the ex-Mayor—Mr. Trevor Powell—is well remembered as an energetic and prosperous merchant who did much towards the development of the port of Gloucester; and also as one of the Founders and Directors of the Gloucestershire Banking Company. He was a man of excellent understanding and of high and honourable character. He died October 13th, 1838, at the age of fifty, and is buried in Barton Street Chapel, where there is a tablet to his memory. Mr. William Philip Price, the eldest son of this gentleman, who is still more fully connected with our city and county, and still more widely known, married Frances

Ann, second daughter of the late Mr. John Chadborn, and their only son—William Edwin—the subject of these “Notes,” was born January 10th, 1841.

His early education was obtained at Eton, and at University College, London. In 1858 he graduated B.A. at London University. Having chosen the army as a profession, he was admitted to Woolwich by competitive examination, and obtained a commission in the 36th Light Infantry, in which regiment he served in Ireland and in India. On retiring he took the command of the Gloucester City Rifle Company, and joined the North Gloucester Militia. Subsequently, however, on Sir William Guise taking the command of the South Gloucester, he exchanged from the North to the South. In this battalion he held the rank of Major at the time of his death.

His active political career commenced in 1868, when he was the Liberal candidate for the representation of the ancient borough of Tewkesbury. He stood opposed to Sir E. A. H. Lechmere, Bart., of Rhydd Court, Worcestershire, a gentleman of great local influence, and was elected by a majority of 74. In 1874 he was re-elected by the same constituency, again defeating Sir Edward. He was again successful in 1880, but was unseated on petition. The seat was, however, secured by his friend Mr. R. B. Martin, who held it till the borough was merged by the new Reform Bill into the Tewkesbury Electoral District. During the twelve years Major Price sat for Tewkesbury he had the enthusiastic support of his own political friends and the respect of his opponents.

For some years he maintained at his own expense the Tibberton Harriers, a pack of hounds with which he hunted the surrounding country. In this capacity he was highly popular, and when, in consequence of his approaching marriage and the increasing claims of his public duties, the pack was disposed of in July, 1878, the gentlemen and farmers of the district presented him with a massive silver

loving cup, of the period of Charles II., inscribed "Presented to Captain W. E. Price, M.P., by friends who have enjoyed hunting with the Tibberton Harriers." He was also a leading supporter of the Ledbury Hunt, under the Mastership of Mr. Andrew Knowles, of New Court, Newent.

On his marriage on the 29th of July, 1878, with Margaret, second daughter of Mr. R. N. Philips, late M.P. for Bury, of The Park, Manchester, and Welcombe, Warwickshire, the wedding presents included two possessing special local interest. One was a magnificent *ormolu* drawing-room clock, the gift of his friends and supporters in Tewkesbury. The other, an oil-painting of the Gloucester Docks, presented by the employés at Messrs. Price's works, "with the commercial progress of which *locale*," said an accompanying address, "your family have been so long and so honourably associated." Mr. and Mrs. Price settled down at Hillfield, Wotton, which henceforth was a happy home to themselves, and a local centre of social and political action. What Major Price's works and aspirations were may in part be gathered from a brief record of some of the offices he filled, and the pursuits he followed. "For several years he was a Governor of the Gloucester Endowed Schools, and during the last three years, acting in the capacity of Chairman of that body, he had taken a warm interest in promoting the establishment of an Upper School for Girls in this City. He was also one of the Gloucester Charity Trustees. The Bristol and Gloucestershire Archaeological Society, and the Gloucester School of Science, of which he was President, welcomed him for his wide reading and devotion to scientific study, and on several occasions he contributed to the success of their meetings. He was also a Fellow of the Geological Society. He was a director of the Gloucester and Berkeley Canal Company, and of the Severn and Wye and Severn Bridge Railway Company. He was a magistrate of this county for sixteen years, having qualified in 1869."

The eyes of many were turned to him as a representative

for either the Forest or the Tewkesbury Electoral District. Serious symptoms of failing health, which had appeared in the early part of 1885, forbade any attempt to realise these wishes. The great political struggle, however, excited his keen interest, and, throwing himself earnestly into it, he rendered powerful help to the candidature of Mr. Godfrey Samuelson. The energy of the spirit was too much for the weakness of the flesh, and his efforts told so unfavourably upon his health, that complete rest was prescribed and a sea voyage advised. Accompanied by his wife, and his sister Mrs. Brooke-Hunt, he started in December in the P. and O. ss. *Thames* for India. It was a singularly rough and exciting voyage, and the invalid became so enfeebled that on arriving at Bombay, where his old friend, Sir William Wedderburn, had come to meet him, it was necessary to arrange for his earliest possible return.

After a stay of four days the party re-embarked, taking the P. & O. boat *Bokhara* for Marseilles. There they were met by the Major's father, and Mr. Waddy, his medical attendant. In two days the homeward journey was begun, and Tibberton Court was reached on Monday, February 1st. Here in the home of his parents the end came. In their presence, and that of his wife, and other members of his sorrowing family, he died in the early morning of February 10, 1886.

The funeral, which was largely attended, took place on Saturday 13th, when amidst solemn and impressive scenes he was laid to rest in Tibberton Churchyard, close to the beautiful and happy home of his early life.

One child, an infant son of a year old, survived him; a second son was born the following May.

All who knew Major Price, and were competent to judge, formed high opinions of his mental endowments and moral qualities. One of his most intimate friends wrote of him in the *Gloucester Journal*: "With a clear logical instinct, an inquiring mind, and indomitable perseverance, he found

recreation in mental tasks and literary exercises which would have been hard labour to men less happily endowed. He was a man of action as well as a man of thought; and his sympathies were so wide and broad that sterling affection for those near and dear to him never prevented his taking a gracious and kindly interest in the fortunes of all his friends. Like his father he was a sturdy Nonconformist; but in religion as in politics he was tolerant as well as staunch, and was an adept in that difficult art which teaches men how they may 'agree to differ.' "

It is pleasant to associate his name and memory with that of another remarkable and interesting character, for some years connected with Tibberton. "Both as to sympathies and points of character," it has been happily remarked, "there was much in common between Major Price and his life-long friend Sir David Wedderburn. They shared the same apartments in London, and many of the same views on politics and social subjects. In town and country they were much together, and the spirit of true comradeship that subsisted between them often made them travelling companions. Two more honourable and high-minded gentlemen the county of Gloucester never knew. Both had enlarged their minds by fearless scientific investigation; and both were devoted naturalists and accomplished linguists."

REMARKABLE CHURCHMEN.

IN addition to the many Gloucestershire ecclesiastics already noticed, several others call for some mention. Among these are three or four named by Fuller.

OSBERNUS CLAUDIANUS, or OSBERN OF GLOUCESTER, was bred a Benedictine monk in the famous Convent of that City. "He was learned," says Leland, "above the standard of that age." He was a good linguist, philosopher and divine, and wrote many books, including "A Comment on the Pentateuch, Dialogue-wise." He flourished in the reign of King Stephen, 1140.

ALAN of TEUXBURY, who lived sixty years later, was Prior of St. Saviour's, Canterbury, where he was intimate with Thomas à Becket. In his old age he was sent back with honour into his native county, and made Abbot of Tewkesbury. He was one of "Becket's Evangelists," being one of the four employed to write "the History of his Mock passion and Miracles."

"ALEXANDER OF HALES," says Fuller, "was bred up in the famous Monastery of Hales, founded by Richard, King of the Romans. After his living some time at Oxford, he went to Paris, it being fashionable for the Clergy in *that* (as for the Gentry in *our*) age, to travail into France: that Clerk being accounted but half-learned, who had not studied some time in a Forraign University. But let Paris know, that generally our Englishmen brought with them more Learning thither, and lent it there, than they borrowed thence."

"As for this, our Alexander, as he had the name of that great Conqueror of the World, so was he a grand Captain and Commander in his kind; for as he did follow Peter Lombard,

so did he lead Thomas Aquinas, and all the rest of the Schoole-men. He was the first who wrote a Comment on the Sentences in a great volume, called 'The Summe of Divinity,' at the instance of Pope Innocent the Fourth, to whome he dedicated the same. For this, and other of his good services to the Church of Rome, he received the splendid Title of Doctor Irrefragabilis. He died A.D. 1245: and was buried in the Franciscan Church in Paris."

Mr. Counsel says that "the only Prior of Lanthony Abbey mentioned in history is HENRY DEANE, whose register book was extant some years ago." Deane, who was a native of Gloucester or its immediate neighbourhood, perhaps St. Owen's parish which was then annexed to the Priory, became Archbishop of Canterbury.

Of the famous preachers and learned divines which the puritan period produced, Dr. SEBASTIAN BENEFIELD was not one of the least. He was born at Prestbury, Aug. 12, 1559; and was educated at Oxford. He became rector of Maisey Hampton, and in 1613 was chosen Margaret Professor of Divinity at his University. This chair he held till 1629 when he resigned, and withdrawing to his benefice, spent the remainder of his days among his rural parishioners. He published three volumes of Sermons on the Prophet Amos, and two or three other works also. He died Aug. 24, 1630, aged seventy-one, and was buried in the chancel of his parish church.

BISHOP GOODMAN, born at Ruthvyn in 1583, and consecrated Bishop of Gloucester seven years before Benefield died, was a man of another stamp. Refusing, in 1639, to sign the canons of doctrine and discipline drawn up in a synod, and enjoined by Laud, he was suspended. It soon appeared that he was a Romanist. The remainder of his life was spent privately, but he wrote a work entitled "The Two Mysteries of the Christian Religion, viz., the Incarnation and the Trinity explicated." He also wrote an account of his own sufferings, endured at the hands of his persecutors. He died in 1655,

and "is remarkable as the only English prelate who has forsaken the Church of England for that of Rome, since the Reformation."

JOHN GEREE became vicar of Tewkesbury Abbey about 1621. Bishop Goodman silenced him for objecting to certain ceremonies of the Church. This suspension was removed in 1641 by one of the Parliamentary Committees. He afterwards removed to London, where he died February 1649, his death being hastened, it was said, by the execution of King Charles. He wrote against Baptists and Independents; and also published a pamphlet called "An Exercise, wherein the evil of Health-drinking is by clear and solid arguments convinced."

The Rev. David Royce, vicar of Lower Swell, in his valuable "History and Antiquities of Stow," gives an interesting account of EDMUND CHILLMEAD, who was "Stow-born," being the son of Henry Chillmead, the rector of the parish. Born in 1610, Chillmead became one of the clerks of Magdalen College, Oxford, and about 1632 was made a chaplain of Christ Church. Being ejected by the Parliamentary visitors in 1648, he set up a weekly music meeting at an inn in London. "He was a choice mathematician, a noted critic, and one that understood several tongues, especially the Greek, very well." He wrote several works; and translated many from Latin, French, and Italian writers. He died 1653.

To the list of Gloucestershire men who have worn mitres, we may add the name of ROBERT HUNTINGDON, son of the vicar of the fine old Saxon Church of Deerhurst, who was born in that Severn-side parish in February, 1636. After receiving some early education under his father, he was sent to the Bristol Free Grammar School. He then entered Merton College, Oxford, of which he became Master in 1663. Oriental languages were his favourite study, and of the chief of these he acquired such a knowledge as enabled him to speak with ease. In 1670 he was appointed Chaplain to the English Factory at Aleppo. During the eleven years he held this post he eagerly studied Eastern literature, and

travelling in Cyprus, Palestine, Syria, and Egypt he collected many valuable Syriac and Arabic MSS., many of which he sent to his College.

He returned to England in 1682; and having been created D.D. of Oxford, he was chosen with Dr. Fell to read before Charles II. the decree of the University "against pernicious books and damnable doctrines." He was made Provost of Trinity College, Dublin, but resigned in 1691, and the following year was presented to the living of Hallingbury, Essex. About the beginning of the next century he was offered the see of Kilmore, Ireland, which he declined; but in 1701 accepted the bishopric of Raphoe. His episcopate was singularly short, as he died on the 2nd of September in the same year, twelve days after his consecration, at the age of sixty-four.

Hundreds of the MSS. which he so laboriously collected in the East, and elsewhere, are now in the Bodleian and other libraries. His biography was written by his friend Thomas Smith.

The Rev. EDWARD EVANSON, M.A., who was presented to the living of Tewkesbury in 1769, was prosecuted in the Consistory Court of the diocese for denying the resurrection of the body, and for reading the Creeds in a hasty and contemptuous manner. These curious ecclesiastical proceedings, extending over a year and a half, were brought to an end by his resignation of the living, his opponents having spent £1,000, while his own taxed costs were allowed, and his other expenses were borne by his Tewkesbury friends. Evanson, who appears to have been a man of ability, published a volume on "The Trinity and the Incarnation—examined upon the principles of Reason and Common Sense," and also several sermons.

Eleven years of the early life of FREDERICK DENISON MAURICE were passed in Gloucestershire. In 1812, when he was seven years old, his father removed from Suffolk to Clifton, and in 1814 became pastor of the quaint gable-roofed

little chapel standing near the roadside by the edge of the green common at Frenchay. In addition to his work as minister, Mr. Maurice had a number of pupils, of whom Frederick was one. Even at this early period theological discussions carried on in the family circle were perplexing his young mind. Other and more practical matters, however, fortunately engaged some of his attention. A bright, intelligent, and gentle boy, at times singularly grave and thoughtful, he was not his father's scholar only, but was taken by him into the varied schemes of social improvement which so greatly occupied his own thoughts and time. Frederick was especially active in the Sunday School, instructing the poor children of the neighbourhood in reading, writing, and kindred matters. In 1823, he left his rural home for Trinity College, Cambridge, and two years afterwards his father removed from Frenchay to Sidmouth. It is interesting to note that in 1833 he was revisiting the haunts of his boyhood. "In July of that year he went to Frenchay with his mother and two sisters. He gave cottage lectures from house to house, being welcomed with a kindness such as is offered to those who have come back to a home from which they have been long away."

The Author of "The Golden Decade of a favoured Town," to which reference has already been made,¹ enshrines the names of three clergymen, each remarkable in his way, who during the period of which he treats, were connected with Cheltenham.

FRANCIS CLOSE, son of the Rev. Henry Jackson Close, Rector of Hitcham, Suffolk, was born in 1793. He obtained an open scholarship at St. John's College, Cambridge, where he came in contact with Charles Simeon, by whom his religious character and views were greatly influenced. On leaving Cambridge he was ordained by Bishop Ryder, the last Bishop of Lichfield and Coventry, and took one or two country curacies, but in 1824 accepted that of Trinity Church, Cheltenham. Two years afterwards he was appointed

incumbent of the mother-parish of St. Mary's. Here he remained for more than thirty years. During this period his influence was very great. His name became a household word. "He was the presiding genius and ruling spirit of the place." Churches, Colleges, Schools, and Hospitals, were built and founded as the result of his energetic labours. As a leader of the Evangelical party he was held in high esteem by Churchmen of that school; and was respected by men of all parties for his earnest and consistent Christian life and character. In 1856 he was made Dean of Carlisle, a position which he filled with characteristic energy till the infirmities of old age compelled his resignation in 1881. His long and active life closed at Penzance, December 17, 1882. He is buried in Carlisle Cathedral.

Christ Church, the handsome edifice erected on Bay's Hill in 1840, became a centre of unusual attraction in 1842. In that year ARCHIBALD BOYD, M.A., became its minister. Born at Londonderry in 1803, and educated at Trinity College, Dublin, he had officiated for some years as preacher in Derry Cathedral. There his power had been felt, and he came to Cheltenham with a high reputation as a fervid and eloquent preacher. His popularity became immense; and preaching or lecturing in the church, or in the schoolroom at Alstone, he drew large congregations to hear him. "The common people heard him gladly," as well as the *élite* of the town. In addition to publishing several sermons and lectures, he wrote some other works, all of a decidedly Protestant and Evangelical stamp. In 1857 Mr. Boyd was made Honorary Canon of Gloucester Cathedral; and in 1859 he left Cheltenham for St. James's, Paddington, where he remained till his appointment as Dean of Exeter in 1867. This office he held till his death July 11, 1884.

With Cheltenham the name of FREDERICK WILLIAM ROBERTSON, destined to be more widely known than either of the preceding, is also closely associated. This remarkable young man, whose father was a Captain in the Royal

Artillery, was born in London in 1816. About 1834 the family came to reside in Cheltenham, and it was here, after having tried the law at Bury St. Edmunds, and just as he was commencing to study for the army, that circumstances led him to enter the Church. Having passed an honourable College course at Brazenose, Oxford, he took the curacy of St. Maurice, Winchester, whence he came to Cheltenham in 1842, as curate to Mr. Boyd at Christ Church. His thinking and preaching powers were here largely developed, and he won golden opinions, especially among his discerning hearers. It was while here that those changes in his doctrinal views commenced which resulted in his passing from the position of an evangelical curate to that of a Broad Church leader. This curacy was resigned in 1847, and for three months he took charge of St. Ebbe's, Oxford, removing in August to Trinity Chapel, Brighton, where, having laboured, sorrowed, and suffered, he died at the age of thirty-seven, leaving works which are exercising a world-wide influence.

The Very Rev. HENRY LAW, M.A., whose death, resulting from the burden of eighty-seven years, occurred on 25th November, 1884, had been Dean of Gloucester upwards of twenty-two years. He was for about the same period rector of Weston-super-Mare, whence he removed to Gloucester as successor to the Hon. and Very Rev. Edward Rice, D.D., in 1862. His theology was of the Low Church School, and his religious writings were numerous. Many of these were tracts, in the production of which he was so assiduous that he was sometimes called "The tract-writing Dean." He did much to promote the restoration of the Cathedral, contributing munificently towards the cost. In many of the charitable institutions of the city he took a benevolent interest.

As an intimate friend of the late Lord Shaftesbury, whose influence in matters of Crown preferment was specially great, the Dean took an active part in dispensing Church patronage, as his recommendation or opinion was commonly sought by the evangelical Earl.

A monument marks his grave in Gloucester Cemetery; and a brass has been erected to his memory in the north transept of the Cathedral.

The death of Dean Law was followed by a series of changes. The Rev. EDWARD H. BICKERSTETH was nominated his successor early in January, 1885. On the 28th of the same month he was installed; but before the month had closed he accepted the Bishopric of Exeter. The vacant office was soon filled by the appointment of Dr. HAROLD MONTAGUE BUTLER, the popular Master of Harrow School, and Gloucester rejoiced in its acquisition of such a broad-minded and genial-hearted Dean. Fears, however, were entertained that his stay would be brief, and so it proved. In October, 1886, it was announced that Dr. Butler had been appointed to the Mastership of Trinity College, Cambridge. He will be gratefully remembered as having originated the popular week-evening Sacred Music Services in the nave of the Cathedral. Early in November the Rev. H. D. M. SPENCE, M.A., vicar of St. Pancras, London, and Hon. Canon of Gloucester, was nominated to the office, making the fourth who had held it within two years!

EDWARD GIRDLESTONE, Canon of Bristol, who ought to be long and gratefully remembered by agricultural labourers as their fearless and faithful friend, was closely connected with Gloucestershire. In 1854 he was appointed Canon residentiary of Bristol Cathedral, and in 1858, vicar of Wapley. In 1862, he removed to Halberton, Devonshire; but in 1872 returned to this county as vicar of Olveston. Deeply impressed by the wrongs and sufferings of our rural labouring classes, he was the first to suggest the formation of an Agricultural Labourers' Union, a movement which has so greatly affected their social and political condition.

He died at Bristol, in his eightieth year, on the 4th December, 1884, having taken a severe cold in travelling to Sandringham, to preach before the Prince of Wales. He was buried, amidst many manifestations of sorrow

and honour, in the graveyard of Bristol Cathedral.

Another Church dignitary, large of heart and earnest of purpose, may be claimed as a Gloucestershire man. "JAMES FRASER," says his biographer, Mr. Thomas Hughes, "was born on the 18th of August, 1818, at Oaklands House, in the parish of Prestbury, a Gloucestershire village nestling under the Cotswolds." He was the son of respectable but not aristocratic parents. His father, who had acquired property in India, was connected with some mining enterprises in the Forest of Dean, and died in 1832. James was sent first to Bridgenorth School and then to Shrewsbury School, afterwards entering Lincoln College, Oxford. After acting as tutor for five years at Oriel College, he accepted the living of Cholderton, in Wilts, in 1847, which he exchanged for that of Upton Nervet, near Reading, in 1860. In 1870 he was elevated to the See of Manchester, by Mr. Gladstone. Of his energy, enthusiasm, and self-sacrificing devotion as a Bishop, Mr. Hughes has well told. His labours were incessant and had reference to matters affecting education, commerce, wages, and other social questions, as well as things religious and ecclesiastical; his catholic charity gained for him the title of "The Bishop of all Denominations;" his earnestness and honesty secured him universal respect.

His active life closed unexpectedly. Only a day or two before his death he was in his Cathedral, standing, says one of his friends, "erect as a dart, and singing with the simplicity of a boy :

‘Oh, bless the Shepherd, bless the sheep,
That guide and guided both be one ;
One in the faithful watch they keep,
Until this hurrying life is done.’

The death of Dr. Fraser was followed in two days by that of Dr. JAMES RUSSELL WOODFORD, Bishop of Ely, twenty years of whose clerical life were spent in Gloucestershire. When Upper and Lower Eastons were formed into an ecclesiastical parish from portions of St. George's and Stapleton, in 1848 Mr. Woodford was the first incumbent of the new church of

St. Mark's. In 1855, he was presented by Bishop Monk to the valuable living of Kempsford, whence, in 1868, he removed to become Vicar of the grand old Parish Church of Leeds. He was consecrated Bishop of Ely in 1873. He died, after a short illness, October 24, 1885, in the sixty-sixth year of his age.

NOTE.

- 1.—*Vide*—Sketch of Sydney Dobell.

NOTABLE NONCONFORMISTS.

THE Nonconformists of Gloucestershire have been an important element in its history. Quakers, Baptists, Independents, Unitarians, and Methodists have formed no inconsiderable portion of its population; and notwithstanding persecutions, civil disabilities, and social and educational disadvantages, have exercised no mean influence upon its character and condition. Facts already recorded have shown that they have had among them men, who to high excellence have joined great force of character, living earnest lives and doing much good work. The records of every denomination would supply many further examples. Some few names which have attained a degree of celebrity may be mentioned.

In the middle of last century ANDREW PURVER was an active member of the Society of Friends meeting for worship in the little meeting house, on Frenchay Common. This remarkable man, the son of poor parents in Hampshire, had served his apprenticeship to a shoemaker; but impelled by an intense love of literature, he acquired such an acquaintance with Latin, Greek, and Hebrew, together with much other knowledge, that he established a thriving boarding school at Frenchay. While successfully conducting his academy and labouring usefully as a minister of the religious society to which he belonged, he also entered upon a new translation of the Scriptures from the original tongues. This great work, which was not completed till after his removal to Andover, occupied him thirty years, and was published in two folio volumes in 1764, at the cost of the celebrated Dr. Fothergill.

Purver held Tyndale and his translation in great esteem ; and always spoke of the man with affection and of his work with reverence. He died at Andover.

The Rev. SAMUEL JONES, who was for some years Master of an Academy at Gloucester, and afterwards at Tewkesbury, was eminent in his profession, and remarkable as the tutor of Archbishop Secker, Bishop Butler, Dr. Chandler, the Rev. Richard Pearsall and other men of note. His nephew, JEREMIAH JONES, who kept a school at Nailsworth and ministered to a Nonconformist congregation at Avening, wrote a learned work, in three volumes, on the canonical authority of the Old Testament, and died in 1724, at the age of thirty-one.

The Rev. JOSHUA PARRY, who for thirty-four years was Minister of the Old Nonconformist Chapel in Gosditch Street, Cirencester, was a man of considerable local note. His memoir, written by his grandson, the late Mr. Charles Henry Parry, F.R.S., and edited by Sir John E. Eardley-Wilmot, Bart., was published in 1872. Mr. Parry, who was born in Pembrokeshire, in 1719, settled at Cirencester in 1742, where he married Miss Hillier, the daughter of a wealthy woolstapler of the town, and passed the remainder of his life. During this period he was on very intimate terms with Allen, Lord Bathurst, conspicuous alike for his own wit and powers of oratory, and for the patronage he extended to the wits and poets of the time. His acquaintance with this nobleman brought him into contact with many interesting men ; and his memoir abounds in facts and anecdotes illustrative of some phases of the religious, literary, and political condition of England through the middle of last century. Mr. Parry died in 1776.

One of his sons, Dr. Parry, became eminent as a physician in Bath, and was the father of Sir Edward Parry, the celebrated Arctic explorer.

The RYLANDS, whose name is honourably interwoven with modern Baptist history, were members of an old Gloucestershire family — John Ryland being settled at

Hinton-on-the-Green in the 17th century. His son Joseph, who was born there, removed to the neighbourhood of Stow, where he married Freelove Collett, who belonged to a highly esteemed Nonconformist family in those parts. A son was born to them in 1723, and named after his grandfather, John. At the age of eighteen, this youth joined the Baptist Church at Bourton-on-the-Water, and a few years afterwards was placed at the Baptist Academy, Bristol, as a student for the ministry. In 1750 he was chosen Pastor of the Baptist Church at Warwick. There he married and resided in the Parsonage House, which he rented of the Vicar, Dr. Tate. Some of the parishioners commenting unfavourably upon their clergyman for letting the house to an "anabaptist" preacher, the Doctor jocosely replied—"What more would you have me do? I have brought the man as near to the Church as I can, but I cannot force him into it." From Warwick Mr. Ryland removed to Northampton, and in 1786 retired into private life at Enfield, where he died July 24, 1792.

As a hymn writer the name of John Ryland has become widely known, and will be long remembered. Many of his compositions are included in our best hymnals, Sir Roundell Palmer's "Book of Praise" containing two or three.

His son, Dr. John Ryland, became an eminent minister in the same denomination, and was also the writer of many well-known hymns.

Whether the Tidmans of Mickleton were descendants of Tideman de Winchcombe, physician to Richard II., and Bishop of Worcester, does not appear; but a member of that family born nearly four centuries after the Winchcombe worthy's death seems to have possessed similar capacities and tastes. ARTHUR TIDMAN, who was born in this border parish Nov. 14, 1792, has been described by the Venerable Henry Venn, Secretary of the Church Missionary Society, as "a great and good man." At the age of fifteen he was articled as a medical pupil to a half-brother who was practising in London. For a time his course was unsatisfactory. Like many other youths

from the country, he was led astray by the abounding temptations of the great city. Gay companionships were formed and questionable pleasures were eagerly followed. As a consequence moral character suffered and professional studies were neglected. Happily this folly was of short duration. Conscience became aroused and much misery of mind was felt. Attending the earnest ministry of John Hyatt, of Tottenham Court Road Chapel, his whole character underwent a great change, and he entered upon a new life of peace and purity. An introduction to the eccentric but excellent Matthew Wilks, led to his becoming a student in Hackney Academy with a view to entering the Nonconformist ministry. This was followed by some Home Missionary work at Sidmouth, and in 1814 he became pastor of Endless Street Chapel, Salisbury. Four years later he removed to Frome; and in 1828, settled as minister of Barbican Chapel, London. Here he was widely popular as a preacher, while at the same time exercising great administrative ability in church and other affairs. These qualifications led to his appointment as Secretary of the London Missionary Society in 1839. In 1851 he resigned his pastorate in order to devote himself fully to the claims of this office, which he filled with marked ability and success. As Secretary of the Society which had sent out Dr. Livingstone, Mr. Tidman had the honour, in May, 1855, of receiving from the hands of the Earl of Ellesmere, President of the Royal Geographical Society, the gold medal which had been awarded the noble missionary for his great geographical discoveries. In 1856 the honorary degree of D.D. was conferred upon him by the Marischal College and University of Aberdeen.

In his 74th year he was seized with paralysis while preaching in Claven Hill Chapel; and after more than a year and a half of inactivity, died March 8, 1868.

On a grave in Stroud Cemetery a beautiful memorial in the form of a white marble cross, fixed on a marble rock, with granite base, bears this inscription:—"The Rev. WILLIAM

WHEELER, died 21st Sept., 1873, aged 71 years. This monument is erected by the Church and Congregation of Bedford Street Chapel, Stroud, to perpetuate the memory of thirty years of earnest, thoughtful and loving ministry."

Mr. Wheeler, who was born at Brentford, August 22nd, 1802, after studying at Highbury College, under the Rev. Dr. Halley, was ordained pastor of the Independent Church at Wells, in 1829. In 1843 he removed to Bedford Street Chapel, Stroud, as successor to the Rev. John Burder who was retiring.

It was as Minister of his own church and congregation that Mr. Wheeler was chiefly known and most highly appreciated. As a preacher his lines of thought were often deep and original, calling for intelligent attention in his hearers, whose comprehension was aided by rich and varied illustrations, which he used with singular felicity. The tone of his teaching was always refined and elevated, and the thoughtful and kindly earnestness of his spirit and manner gave peculiar impressiveness to his utterances. As a pastor he secured the affections of his flock by the genuineness of his own Christian character, and the sincerity of his concern for their happiness and welfare.

His influence, however, was not confined to his own people. In the town he was held in high respect. His counsel was often sought by neighbouring churches, and his friendship was highly valued by his brother ministers. His occasional preaching visits to other places were always acceptable, and although his sermons were far from sensational they generally left an abiding impression for good.

Mr. Wheeler was the possessor of a well-cultured and a well-stored mind. He was an accomplished classical scholar, and was well read in many modern French and German authors. His acquaintance with systems of theology and philosophy was extensive; as was also his knowledge of music, of which he was very fond, and in which he had much instrumental skill.

Although not what is called popular, either as a preacher or platform speaker, there is no doubt that Mr. Wheeler, in his own sphere, did much for the promotion of intelligent and large-hearted Christianity; and the effects of his life and ministry will be long felt.

His death resulted from paralysis, which laid him aside for more than a year and a half. His funeral was an impressive scene. Nearly every shop in the town was closed, and hundreds of respectful and sorrowing spectators lined the streets. A procession of two hundred friends, headed by Mr. S. S. Marling, M.P., Mr. H. Winterbotham, M.P., and other leading residents of the borough, followed to the cemetery. The funeral service was conducted by the Rev. Dr. Morton Brown and the Rev. J. Park.

The Rev. ANDREW MORTON BROWN, L.L.D., was for thirty-six years pastor of the Congregational Church in Cheltenham, and an active and leading spirit among Congregationalists through the country. Born at Loudoun, Ayrshire, on March 12th, 1812, and educated at Glasgow and Edinburgh, Dr. Brown, after some mission work in London and a village pastorate in Hampshire, became co-pastor with the Rev. Thomas Durant, at Poole, in 1837, whence, in January, 1843, he removed to Cheltenham, as Minister of Highbury Chapel, and as successor of the Rev. Samuel Martin, who had gone to Westminster. His ministry proved so popular that a new and larger chapel was built for the increasing congregation, in 1852; and here his labours were successfully continued till July, 1879. Being then out of health he went for a brief season of rest and change to Bridport, where his symptoms rapidly grew worse and he died on the 17th of that month, in the sixty-eighth year of his age.

Dr. Brown's popularity, both in Cheltenham and in the county at large, was very great. His dignified presence, his plain, earnest, and manly style of preaching, his equally effective platform gifts, together with his courteous bearing and truly kindly spirit, won general admiration and esteem.

Staunch in his Nonconformity and Liberalism, he yet held the cordial respect of Churchmen and Conservatives; and numbered many Episcopalians among his personal friends. Some influences were used to draw him into the Established Church, but in vain.

The public funeral which Cheltenham gave to his mortal remains, was a remarkable expression of the veneration and affection in which he was held.

Among numerous works from his pen—"Peden the Prophet," "The Leader of the Lollards," and "Evenings with the Prophets" were the chief. His only son, Mr. L. Morton Brown, of the Oxford Circuit, is the Recorder of Tewkesbury.

The "Rhodes Memorial Schoolrooms," erected at Cinderford in 1885, and dedicated as a tribute to the memory of WILLIAM F. RHODES, testify to the high esteem in which this worthy man was held by his friends and neighbours. Mr. Rhodes, who was the son of poor parents, was born at Coleford, October 16th, 1808. In common with other children of that class in his time, he had none of the advantages of early education; but as a youth he began to attend the Baptist School in his native town; and also a night school, where he acquired some rudiments of learning. Maintaining a good conscience, both towards God and man, he filled some humble situations with satisfaction to his employers and credit to himself. In 1840, he commenced a small grocery business at Cinderford, and was subsequently appointed local Postmaster. There he remained till his death, leading a truly Christian life, and exerting himself earnestly in the formation of a Baptist Church and the establishment of a Sunday School. His efforts were remarkably successful. His unostentatious and useful life closed July 21st, 1884. Mr. Rhodes, in character and labours, may be regarded as a good type of many earnest Christian men in his sphere of life.

Among the nearly 700 converts whom Mr. Rhodes saw "added to the Church" which he had formed, was BENJAMIN

STEPHENS, a collier, who was baptised in 1855. Fervent in spirit, and possessed of considerable natural talent, he became so popular a preacher as to acquire the name of the "Forest Spurgeon." For some years he followed his usual calling, and preached as he had opportunity in all parts of the district. At length he became pastor of the Baptist Church at Ryeford, where he died April 27th, 1870, aged forty-five. His pathos, his aptness in illustration, and the simplicity of his style, together with his gentle and unaffected demeanour, gained for him the love and admiration of his fellow Foresters; so that he was a striking exception to the proverb that "a prophet has no honour in his own country."

Dr. THOMAS BATTEN will be long remembered in Dean Forest as a skilful medical practitioner, an upright magistrate, and an amiable and honourable gentleman. As a Liberal of advanced views, a staunch Baptist Nonconformist, and a hearty friend of popular education, he was accustomed to take an active part in the political, religious, and educational affairs of the district. This was always done with so much intelligence and geniality that those from whom he differed could not but respect the firmness of his principles and appreciate the kindness of his spirit. He died at his residence, "The Marshes," Coleford, on May 4th, 1885, in the eighty-first year of his age.

That popular preacher and voluminous writer, the Rev. EDWIN PAXTON HOOD, held his first pastoral appointment at North Nibley Congregational Chapel, where he was introduced by his friend Mr. Parsons, of Ebley. An obituary notice written at the time of his death says:—"Mr. Hood's life at Nibley was one of incessant activity. Those who knew him were astonished at the amount of literary and pastoral work he performed. Among other books which he wrote at this period was "The Earnest Minister," an admirable biography of his friend Mr. Parsons, which was published in an octavo-volume in 1856. Even while occupied with this and other important literary work, his lively fancy and facile pen were

throwing off numerous lighter productions. Living midway between the Cotswolds and the Vale, breathing the pure air of the district, and delighting himself with the beauties of the scenery, he seemed to possess an exuberance of life fitting him for any amount of labour or enjoyment. Many of his poetical effusions written at this time have a ring of healthy vigour and delight. His love of Gloucestershire was very strong. In its history, its people, and its varied and beautiful scenery he felt a loving interest. His occasional visits to the county in after years always afforded him great pleasure, and he was always welcomed by his Gloucestershire friends, who will sincerely regret his loss."

He removed to London in 1855. His life closed suddenly at Paris, June 12th, 1885, in his sixty-fourth year.

LITERARY MEN.

MEN of our county have contributed a fair share to both local and national book piles. On all subjects, ranging from scientific dissertations to nursery rhymes, Gloucestershire writers have used printers' ink. Of these works the greater part have been of a theological and religious character. The sermons are countless. There is, however, a considerable variety of other productions; and among the writers who have not been already noticed, or have been only briefly mentioned, there are some interesting characters.

The village of Naunton-in-the-Vale, pleasantly situated in one of the green and fertile valleys which indent the surface of the broad Cotswolds, was for more than a quarter of a century the residence of CLEMENT BARKSDALE, whose name is much associated with the annals of the hill country.

Barksdale was a native of Winchcomb, where he was born Nov. 23, 1609. He studied at Oxford, first at Merton College and afterwards at Gloucester Hall. After taking his degrees and entering into holy orders, he obtained some temporary appointments. He was then made master of the Free School of Hereford, and soon became vicar of All Hallows in that city. When the Parliamentarians surprised the garrison of Hereford, Barksdale was rescued from danger and escaped to Sudeley Castle, where he was chaplain to the Brydges family. He next kept a private school at Hawling; and in 1653 was engaged in a warm religious disputation at Winchcomb.

At the Restoration his adherence to Church and King was rewarded by his presentation to the rectory of Naunton, from which a non-conforming incumbent was cast out. With a

living of £500 a year among a small and simple-minded population, in a picturesque part of his native hills, he was placed in circumstances congenial to his character and tastes. He had long before done some literary work, having, in 1640, published "*Monumenta Literaria*," the characters of some eminent men, a translation from the French. Nine or ten years later he sent forth his "*Nympha Libæthris: or the Cotswold Muse*, presenting some extempore verses to the imitation of young scholars; in four parts." To this succeeded his life of "*Hugo Grotius*," in 1652.

His life at Naunton afforded him further opportunities for authorship, and his pen was employed on "*Memorials of Worthy Persons*." These biographical sketches were chiefly compiled from rare tracts and funeral sermons. The first issue, comprising two decades, was published in 1661; a second, of a third decade, appeared in 1662; and a third, of a like period, the following year. A fourth volume under the new title of "*A Remembrancer of Excellent Men*" completed the series in 1670. Religious tracts and sermons; and translations from Grotius and others were published by him at various periods, so that his works are very numerous. That, however, with which his name is most connected is his "*Cotswold Muse*," the merits of which have been variously estimated. While Wood describes its author as "a great pretender to poetry," others esteem him as "certainly more than a pretender," and find much to admire in this his chief composition.

He lived to the age of sixty-eight, dying January 6, 1678, "leaving behind him the character of a frequent and edifying preacher, and a good neighbour." He was buried in the Chancel of Naunton Church, where a brass tablet to his memory was lately discovered by the present rector, the Rev. Edward Arthur Litton, M.A.

EDWARD CHAMBERLAYNE, born in 1616, probably in the parish of Stow-on-the-Wold, with which the Chamberlayne family has been connected through many generations, was

educated at the Grammar School, Gloucester, and St. Edmund's Hall, Oxford. In 1641 he was appointed Lecturer on Rhetoric, in public schools; but was ejected from his office by the Parliamentarians. He went abroad and pursued his studies till the Restoration, when he returned, and was chosen one of the first Fellows of the Royal Society. He instructed Prince George of Denmark in English, when he came to espouse Princess Anne.

He appears to have been a great writer, but he disposed of his productions in a singular manner, ordering by his will that all his manuscripts should be sealed with wax, and buried with him "that they might be of service in future ages!" We are not told what his ideas of the future state were. He died at Chelsea in 1703.

WILLIAM GUISE, who was born at Ablodes Court, in the parish of Sandhurst, in 1653, acquired, during a short life, considerable repute as a student of Oriental literature. Entering Oriel College, Oxford, as a Commoner, in 1669, he soon afterwards changed for All Souls, where he was chosen Fellow in 1674, and took his Master's degree in 1677. At the age of 27, having married, he resigned his fellowship, but continued to reside at Oxford for the furtherance of his studies which he pursued with indefatigable zeal. Some of his translations of Eastern works were published, and his acquirements and abilities became highly esteemed by scholars both at home and abroad. An attack of small-pox closed his life in 1684, at the early age of 31. He was buried in St. Michael's, Oxford, when a monument with a Latin inscription was erected to his memory by his wife. His son John entered the army, and as General Guise obtained high military distinction. He died in 1765 leaving a valuable collection of pictures to Christ Church, Oxford.

THOMAS COXETER, a native of Lechlade, was born in September, 1689. On leaving Trinity College, Oxford, he went to London to study law. His hopes were disappointed by the death of his patron Sir John Cook in 1710, and he

then directed his attention to literary pursuits. Becoming the friend and companion of authors and booksellers, he began to make a curious collection of old plays. He also proposed to write biographical accounts of the old English poets, but from some cause or other, did not proceed far with this interesting project. In 1739 he edited a new edition of Baily's Life of Bishop Fisher, to whose eventful history may now be added the fact of his canonization by the Pope of Rome, in November, 1882. Coxeter became secretary of a society for the encouragement of the study of English History, and under the auspices of which the first volume of Carter's History of England was published. He died April 19, 1749, aged 59.

Camden says "Great, verily was the Glory of our Tongue before the Norman Conquest, in this, that the Old English could express most aptly all the Conceptions of the Mind in their own Tongue, without borrowing from any." It is curious to note that a native of the fine old town from which it is said the name of the illustrious writer was derived, was one of the most enthusiastic and successful students of this vigorous and expressive tongue. GEORGE BALLARD, the son of humble parents, was born at Chipping Campden, in the beginning of last century. As his constitution was weakly his friends apprenticed him to a tailor in the town. His life affords an instance of the strange ways in which untutored genius will sometimes develop itself. While fulfilling his apprenticeship his attention was in some way drawn to the Saxon language, and he entered upon its study most earnestly, devoting to it many of the hours which his fellow apprentices spent in sleep. In a little town such a youth would attract notice, and his unusual pursuits would be noised abroad. Among others Lord Chedworth¹ and the gentlemen of his hunt, who spent a month of the season at Campden, heard of him and became interested in his history and studies. Pleased with his industry Lord Chedworth liberally offered him an allowance of £100 a year to free him from the necessity

of following his trade and leave him at liberty to give himself entirely to literary work. Being of simple habits and unselfish disposition the young man modestly declined to accept more than a pension of £60 per annum as being sufficient to meet his wishes and wants. He now went to Oxford, where, by the kindness of Dr. Jenner, he was made one of the eight clerks of Magdalen College, and afterwards one of the beadles of the University. Here he had such opportunities and facilities for his studies that he impaired his health by his close application to his books, and died June, 1755, in the prime of life.

His access to the Bodleian enabled him to greatly increase his valuable collections, part of which, together with many of his MSS, are still preserved. A book which he published in 1752 under the title of "*Memoirs of British Ladies celebrated for their writings, or skill in learned languages, arts, and sciences,*" has been described as "a work of great research and entertainment." It was reprinted in 1775. An account which he had written of the noble Parish Church of his native town was read before the Society of Antiquaries in 1771.

Philip Bliss, in his "*Additions*" to Wood's "*Athenæ Oxonienses,*" gives some brief notices of other members of the Ballard family. Edward Ballard, of Weston-sub-Edge, appears to have been an ardent mathematician. In 1612 while from home spending some time in Oxford, "upon pleasure, being hot in pursuit of his entirely beloved study," a son was born to him in that city. This son, who was named John, after being educated at Campden Grammar School, was sent to Exeter College, Oxford. He took a Bachelor of Medicine degree in 1635, and then practised in Weston with extraordinary success. He was great uncle to George, who, writing of him, says: "He was very skilful in anatomy, botany, and chemistry, which last being his favourite study, he made many curious discoveries and observations in it, which I am afraid are irrecoverably lost." As one of the writers in "*Annalia Dubrensia,*" a volume of poems in honour

of Robert Dover, founder of the Cotswold Sports annually celebrated in the parish of Weston, he contributed "An Encomiasticke" addressed to that gentleman. His death occurred at Oxford, May 2, 1678, and he was buried near his father in the chancel of Weston Church, under a stone bearing an eulogistic Latin inscription to his memory. He left £100 for the use of the poor of the parish. His two sons John and George, both of whom died under thirty years of age, are described by their cousin as having been "prodigies of learning, being very skilful in almost every branch of literature"; but chiefly delighting in mathematics, astronomy, chemistry and anatomy. Their uncle—Thomas Ballard—gave the chimes for the tower of the fine old parish church of St. John the Baptist.

RICHARD GRAVES was born at the Manor House, Mickleton, the seat of the family to which he belonged, on May 4, 1715; and received his early education from the curate of the parish. At the age of thirteen he was sent to Abingdon Grammar School. and at sixteen was chosen scholar of Pembroke College, Oxford, where he soon distinguished himself by his proficiency. His love of the classics led him to join a small party of students who met in the evenings to read rare and choice Greek authors; and of whom it is recorded to their credit that their only beverage on these occasions was water. At this time he became acquainted with Shenstone, forming a friendship which lasted till the death of that amiable poet.

In 1736 Mr. Graves was elected a Fellow of All Souls. His preference for the study of medicine led to his neglect of divinity; and he attended anatomical lectures in London with a view to entering the medical profession. A long and dangerous illness altered his plans, and resuming his original intention he took holy orders and also his M.A. degree in 1740.

Having, in 1743, obtained a curacy near Oxford he lodged with a gentleman farmer whose daughter so engaged his

affections that he resigned his Fellowship and married her. About 1750 he was presented to the living of Claverton, near Bath. He also obtained that of Kilmersdon, through the interest of his friend Mr. Ralph Allen, of Prior Park.

His first work entitled "The Festoon" appeared in 1765, and was followed by several others, including some translations from Greek, French, and Italian authors, all on light and gay subjects. His chief production was "The Spiritual Quixote, or the Summer's Ramble of Mr. Godfrey Wildgoose. A Comic Romance." The hero of the story, who is a gross caricature of a follower of George Whitefield, is represented as a young gentleman residing in a village under the north Cotswolds, whose education at Oxford has been interrupted by the death of his father. The scenes are chiefly laid in Gloucestershire. The Bell Inn at Gloucester figures prominently; and the narrative takes in Dover's games, on the Cotswold downs, near Campden, Park Corner Inn, near Cirencester, Kingswood, Tetbury, Tewkesbury, and other places in the county. Its humour is often coarse and its wit feeble, while some of its language would not now be tolerated in the lowest of our literature. There is a seeming irreverence with which certain facts and doctrines of Christianity are treated, strangely inconsistent in a writer who as a clergyman was himself a professed believer in many of the things which he holds up to ridicule. Some of his incidental references to the clergy of the day are as unfavourable as his satires on the Methodists. The book, which has been frequently republished, found a place in a popular series of "British Classics" published in the early part of this century.

Mr. Graves lived to a great age. September 8, 1804, he wrote "a trifle," entitled "*Spes et fortuna Valet!*" concluding with the melancholy lines,—

"Farewell! then hope and joy, and scenes of pleasure,
Grant me but ease, I ask no other treasure!
My future prospect, gloomy as the past;
All hail! the day, that's destined for my last."

He died in about two months afterwards, at the age of eighty-nine.

THOMAS HELE, a native of Gloucestershire, but of what part we know not, was born about 1740. He served for some time in the army and was with his regiment in Jamaica. After the peace in 1763 he travelled in Italy, but at length settled in Paris. His proficiency in French was so great that he wrote several plays which were received with great applause at the theatres in Paris, and as dramatic compositions were greatly extolled by French writers. Two of these productions—"Judgement de Midas" and "Amant Jaloux" were particularly admired. Hele died of consumption, at Paris, in 1780, aged about forty.

"Poems and Tales, with an Autobiographical Sketch of his early life, by the Rev. WILLIAM WICKENDEN, B.A., The Bard of the Forest," was published in 1851, being "affectionately inscribed to the memory of that great benefactor of the human race Edward Jenner, M.D.," and introduced by a preface written by the Rev. Dr. H. Stebbing.

Wickenden was the son of a farmer, and was born at Etloe, near Blakeney. His talents attracted the favourable notice of Dr. Jenner, Dr. Baron and the Rev. Dr. Fosbroke, and by the kind liberality of these gentlemen he was sent to St. John's College, Cambridge; "where," says Dr. Stebbing, who was a fellow student, "we soon began to admire the Forest poet less for his talent than his strength and agility. We were acquainted at St. John's with many a sturdy native of the North West Riding; and Cornish men, on their first arrival had often animated us by accounts of their gymnastic feats! But our bard had an unquestionable advantage over all his predecessors in these respects. The simple rusticity of his Herculean frame was relieved by the meek, benevolent, and intellectual expression of his countenance." He left Cambridge in 1825, and held curacies first at Little Compton, and afterwards at Lassington. The breaking off of an "ill-judged attachment" so affected his health that he lost

his voice, and going to London engaged in literary pursuits, writing several works, the chief being "Adventures in Circassia." A chequered and struggling life was closed by his death in a London hospital, in 1850.

It was in Gloucestershire that Mrs. SEWELL wrote most of her popular little ballads. In 1855 the Sewell family removed from Brighton to a residence at Wick, a portion of the parish of Abson. There Mrs. Sewell produced many of those small works which have found such numerous readers. One of these, "The Mother's Last Words," published in November, 1860, sold by hundreds of thousands; and has been translated into the chief European languages. "Our Fathers' Care," and others soon followed, all selling rapidly and being still in demand. She was accustomed to pace up and down a long straight walk in the garden—a habit she found to be highly helpful in the composition of her pieces. "A crinkle-crinkle walk is dreadful," she said, "it cuts off all one's rhymes." She died in 1881, aged eighty-four.

The name of SAMUEL RALPH TOWNSHEND MAYER was well known to a large circle of Gloucester friends as that of one who was a brave sufferer and a hard worker; the possessor of fine literary talents and of a gallant spirit. Mr. Mayer, descended from an old Gloucestershire family, was born in 1840. Although suffering from early life with physical weakness and pain, his mental faculties were ever active, and he accomplished much literary work. For some time he conducted the *Illustrated Review*, and also the *St. James's Magazine*. Numerous reviews, essays, pamphlets and other works flowed from his ready pen. He died at Richmond, Surrey, May 28, 1880; and was laid to rest in Gloucester Cemetery.

NOTE.

1.—Lord Chedworth, Ballard's generous patron, was John Howe, the first of the four bearers of this title. He was the son and heir of a somewhat notorious Right Hon. John Howe, of Stowell Park, and was

raised to the peerage as Baron Chedworth during Sir Robert Walpole's administration. He died in 1742. His eldest son, who succeeded him, died in 1762, and the title then passed to a younger son who, dying in 1781, was succeeded by a nephew—heir of a younger son—at whose death in 1804, the title became extinct.

MEN OF SCIENCE.

JOHN SMITH, of Nibley, the Steward and Historian of the Berkeley family, if not a Scientific Naturalist, was a close and thoughtful observer of natural facts. "I have found," he says, "53 sorts of sea fish in this river [the Severn] within the limits of this hundred which have been, in the time of my Stewardship, taken therein"; and of which he gives a full list. Speaking of the little stream which runs through Coaley into the Cam, he quaintly tells us there are found in it "certaine stones resembling cockles, periwinkles, oysters and the like, of much curiosity and delight to look upon and to consider of: which I rather thinke to bee the gameful sports of nature, than with ffiracatorius, the great philosopher of this age, to have been sometimes livinge creatures ingendered in the Sea, and by the waters cast up in this and the like places, and so to bee shell fishes stonified."

Fuller also was puzzled by the "oysters, cockles and periwinkles of stone," found at Alderley; but he proceeded to give incipient scientific enquiry some discouraging theological knocks. "Such," he says, "who conceive these were formerly real Shell-fish, brought so far by some accident into the Land, engage themselves in a sea of inextricable difficulties. Others more probably account them to be *Lusus Naturæ*; and know, that as the foolishness of God is wiser than men, and the weakness of God is stronger than men; so the *disportings* of the God of Nature are more *grave* than the most *serious* employments of men; for such riddles are propounded on purpose to pose those profound shallow Rabbies, counting themselves of the *Cabinet*, when they are scarcely of the *Common Council* of Nature; so unable to read such *Riddles*, that they cannot put the *letters thereof together* with any probability."

CHRISTOPHER MERRETT, a native of Winchcombe, after

being educated at Oxford, practised as a medical man in London. By the publication of a work entitled "*Pinax Rerum Naturalium Britannicarum, &c.*," he is credited with the first attempt to form a British fauna. He wrote "*A Short View of the Frauds and Abuses practised by Apothecaries,*" besides other works; and also some Papers in the "*Philosophical Transactions.*" He translated Neri's "*Art of Colouring Glass.*" His death, at the age of eighty-one, occurred in 1695.

JOHN LIGHTFOOT, of Newent, an industrious naturalist, wrote "*An Account of some British shells either not duly observed or totally unnoticed by Authors,*" one of the "*Philosophical Transactions*" papers, in 1786.

MARY ROBERTS, a member of a Quaker family connected with Painswick and descended from John Roberts of Sidding-ton, was the writer of "*Annals of My Village; A Calendar of Nature for every month in the year,*" which was published in 1831. She also published "*Wonders of the Vegetable Kingdom,*" "*The Progress of Creation,*" and the "*Conchologist's Companion.*"

ODE ROBERTS, the father of this lady, gained some repute as a herbalist in his day. He sent the habitat of 50 wild plants, growing in and about Painswick, to Dr. Withering. They are mentioned in the sixth edition of Withering's "*British Botany.*"

WILLIAM C. BURDER, second son of the Rev. John Burder, M.A., of Stroud, acquired some distinction as a meteorologist. He was the discoverer of the large comet of June and July, 1861, the appearance of which was first publicly notified by him in *The Times* of July 1 of that year. He was also the first to observe the small but beautiful comet of March and April, 1864. He was a frequent contributor of letters on the subject of his favourite science to *The Times*. His death at Clifton, where he had resided some years, occurred Oct. 18, 1864, at the age of forty-three; and was much regretted by a large circle of friends.

Dr. THOMAS EVANS, born in 1804, near Ross, graduated at Edinburgh in 1826, and succeeded Dr. Baron in medical practice in Gloucester, in 1830. In 1833 he was elected physician to the Gloucester Infirmary, and was afterwards appointed consulting physician. He became a Fellow of the Royal College of Physicians in 1860. His large experience and great skill not only placed him at the head of his profession in this county, but brought him patients from remote districts. His kindness of nature and thoughtfulness for others, secured him the esteem of all who knew him, and of none more than of his brethren in the medical profession. Labouring to the last, he died in harness from an attack of *angina pectoris*, at midnight, June 3, 1880, at the age of seventy-six years, fifty of which had been spent in Gloucester.

JOHN JONES, who came of a good old yeoman family long settled at Brockworth, was in many respects a remarkable character. His early life was eventful, and after some wanderings he came as a youth to Gloucester, and obtained employment at the Docks, eventually establishing himself as a ship-broker. Possessed of an extraordinary capacity for acquiring languages, he had a good knowledge of some of the ancients, and understood several modern. He was an artist of considerable power; and was acquainted with the theory of music. Ardently fond of natural science he devoted much attention to Natural History and Geology, and was for some time secretary to the Cotswold Field Club, to the transactions of which he contributed some valuable papers. Heraldry, Genealogy, and Gloucestershire Archæology also engaged his study, and, it is said, he made considerable collections towards a new county history. Mr. J. P. Wilton, in a kindly appreciative obituary record in the *Gloucester Journal*, tells us that he was entirely self-taught; and that while a really learned man, he was generous in imparting his learning to others. Referring to his ancestry, Mr. Wilton says, "He was the representative of that grim-looking old Alderman John Jones, whose effigy in his robes is now placed near the

statue of Jenner in the Cathedral, who was the representative of Gloucester in Parliament at the time of the Gunpowder Plot." Mr. Jones died at Leicester, January 5th, 1881, aged sixty-three.

Dr. THOMAS WRIGHT, F.R.S., who was for many years resident in Cheltenham, and for some time the Medical Officer of Health for the Borough, was a man of high scientific attainments; and published several works on the geology and paleontology of Cheltenham and the neighbourhood. He died November 17, 1884, at the age of seventy-five.

A few days afterwards, November 24th, the death of another eminent man connected with Cheltenham, and widely known as an authority on agricultural matters, and on geology, zoology and botany, was announced. J. JAMES BUCKMAN, F.L.S., F.G.S., F.S.A., was born at Cheltenham in 1816. "He was appointed," said a brief obituary notice, "curator and resident professor at the Birmingham Philosophical Institute in 1846, and from 1848 to 1863 held the post of professor of geology and botany at the Royal Agricultural College at Cirencester. He studied chemistry, botany, and geology in London, and was for many years the hon. secretary and lecturer of the 'Cheltenham Philosophical Institute.'" Professor Buckman was author of several well-known works, including "The Chart of the Cotteswold Hills," "The Geology of the Cotteswolds," "Our Triangle: Letters on the Geology, Botany, and Archæology of the Neighbourhood of Cheltenham," "The Ancient Straits of Malvern, or, an Account of the former Marine Conditions which separated England from Wales," "The Remains of Roman Art," and "History of British Grasses." He also contributed a large number of papers to the British Association for the Advancement of Science, and to the Geological Society; besides articles and prize essays in the "Journal of the Royal Agricultural Society," papers in the "Bath and West of England Society's Journal," articles in Morton's "Cyclopædia of Agriculture," and in agricultural

and other journals. Mr. Buckman enriched Cirencester with a fine museum of Roman antiquities, and with a large collection of fossils. The former were deposited in the Corinium Museum and the latter at the Royal Agricultural College. He conducted his large farm at Bradford Abbas, Dorset, on model principles, and had won many prizes for root cultivation. For the last few years he had devoted himself to the study of many of the most important agricultural questions. He was hon. secretary of the Dorset Field Club."

From 1851 till 1863, Dr. AUGUSTUS VOELCKER, F.R.S., the distinguished analytical Chemist, filled the office of Professor at the Royal Agricultural College at Cirencester, and resided at the Cranhams, a pleasant house outside the town. His researches and labours were unceasing, and his reputation rose so high that in 1857 he became consulting Chemist to the Royal Agricultural Society of England, a post which he held up to his death. His removal to London, in 1863, was greatly regretted by the students at the College, and also by his friends in Cirencester, where he was highly esteemed as a truly worthy man. He died at Kensington Dec. 5, 1884, aged sixty-two. One who had very vivid and pleasant recollections of him during his residence at Cirencester wrote, "How sincere was his friendship—how true his sympathy! How ready was he at all times to aid in efforts for the good of others!" His scientific writings are very numerous. He is succeeded in his profession by his second son, Dr. John Voelcker, a native of Cirencester.

Sir John Hawkins, in his "History of Music," gives the following brief account of a seventeenth century Gloucester organist: "STEPHEN JEFFERIES, in 1680, being then but twenty years of age, was elected organist of Gloucester Cathedral, which office he held thirty-four years. He composed a fine melody which the chimes of the Cathedral continue to play to this day. He died in 1712, and lies buried in the east ambulatory of the cloister. The choirmen of Gloucester relate that to cure him of a habit of staying late at the

tavern, his wife dressed up a fellow in a winding-sheet, with directions to meet him with a lantern and candle in the cloisters, through which he was to pass on his way home, but that, in attempting to terrify him, Jefferies expressed his wonder only by saying, "I thought all you spirits had been abed before this time!" That Jefferies was a man of singular character we have another proof in the following story related of him. A singer with a good voice, from a distant church, had been requested and had undertaken to sing a solo anthem in Gloucester Cathedral, and for that purpose took his station at the elbow of the organist in the organ-loft. Jefferies, who found him trip in the performance, instead of palliating his mistake and setting him right, immediately rose from his seat, and leaning over the gallery, called out aloud to the choir and the whole congregation, "He can't sing it!"

The last eleven years of the life of that distinguished musical composer—Dr. SAMUEL SEBASTIAN WESLEY—were spent in Gloucester. During that period he held the post of organist at the Cathedral, to which he was appointed in 1865. Previous to this he had successively filled similar positions in the cathedrals of Hereford, Exeter, and Winchester, and gained a high reputation not only as the first organ player of the time, but also as a most accomplished musician. He had presided at the opening of most of the largest organs which had been erected, and many of his own compositions had become well known. During his residence at Gloucester his extraordinary talents continued to be exercised with his characteristic diligence, so that his fame still spread. Dr. Wesley conducted the annual Festival of the Three Choirs which was held at Worcester the year before his death, when some of his own pieces were included in the performances. Among the works he published his "Twelve Anthems," now generally used in English cathedrals and churches, may be considered one of the most important.

The death of this gifted man took place at his residence, in Palace Yard (the house in which Robert Raikes was born),

on April 19, 1876. He was buried at Exeter, and there is a memorial tablet to his memory in the north aisle of the Cathedral of that city.

FRANK HATTON, son of Mr. Joseph Hatton, was born at Horfield, near Bristol, August 31, 1861, and was a young man of remarkable attainments and rich promise. He "developed singular versatility of talent at a very early age. Fond of music, he became a skilful pianist, and could play several other instruments moderately well. He could ride, swim, shoot, and skate, and had some long spins on the tricycle; he played chess with great skill, spoke French with a perfect accent, wrote his native language with the polish of a gentleman and the finish of a scholar; was a master of Malay, the Italian of the East, and was versed in Dusun, one of the local tongues of Borneo; and was an authority in the water filtrations, and the actions of force on lacteria, and in other matters of scientific research." After being some time at Marcy College, in France, he became a student of King's College School, where in 1878 he obtained the third place in the Oxford and Cambridge Examinations. Electing to be a chemist and mining engineer, he pursued further studies at the School of Mines. Before he was twenty he left England for the islands of the Eastern archipelago, and was soon engaged by the Government of Sabah as a scientific explorer. In the course of eighteen months he explored a great part of North Borneo, doing "a remarkable amount of solid work right on the equator, in a country without roads, thick with a jungle-growth of centuries, its rivers the home of the crocodile, its forests primeval, abounding with animal life, and peopled by half-naked savages, many of whom had never before seen a white man." While on a fresh expedition in the north-eastern district, to determine the geological character of the Seguama River, he was unfortunately shot by his own rifle, which became entangled in a strong growth of vines in a jungle through which he was making his way. This sad event by which his most interesting and promising career

was thus suddenly closed in his 22nd year, occurred on March 1, 1883.

Many testimonies prove that high moral qualities were associated with the great mental powers of this gifted youth, his brave, upright, tender-hearted and modest character winning the esteem and affection of a large circle of friends. Of the tender regard in which he was held by those who accompanied him in his explorations a beautiful and touching proof was given at the time of his death. "One of the most affecting acts followed. Eleven of the native followers under the direction of Mr. Beveridge [his fellow explorer] paddled the body to Soudakan by river and sea, a distance of nearly 170 miles. They did not sleep night or day for 53 hours. They only rested three times to cook and eat a little rice." Well may his early death be accounted "a loss to the world generally."

The *Lancet* of January 1, 1887, in an obituary notice of ALFRED WILTSHIRE, M.D., F.R.C.P., spoke of the loss sustained by his early death as being "scarcely less felt by the world of science than by his friends and family." Dr. Wiltshire was a native of Gloucester. Members of his family had been yeomen in this county and in Worcestershire. His father was landlord of the Duke of York Inn at the Quay, where Alfred was born. After his education at a private school, he was apprenticed to Mr. Thomas Pearce, chemist and druggist, in Westgate Street. Medical and other scientific studies, commenced at this time, were further pursued at University College in London. Examinations were successfully passed, and general practice was commenced in the metropolis. In 1868 he became a member of the Royal College of Physicians, and in 1878 he was elected a Fellow. Accomplished as a general physician, distinguished as a surgeon, holding several important public appointments, and the author of some valuable treatises, he did a large amount of sterling work and won a deservedly high reputation.

A G R I C U L T U R I S T S
AND
M E N O F B U S I N E S S .

MR. JOHN C. MORTON, himself a native of this county, has written a series of interesting articles in the "Agricultural Gazette," on the Agriculture and Agriculturists of Gloucestershire. Many men—landowners and tenant farmers—well known for their ability and enterprise, are briefly named, and in some instances graphically sketched. Several of these we have already noticed. Mr. JOHN SMITH, who occupied Bowldown, in the parish of Didmarton, is described as a "Tenant-farmer of the Eighteenth Century." The materials for the interesting picture are obtained from Mr. Smith's own letters and memoranda. From 1744 till 1790 he was farming with energy and success. With a fine honest English character; of strong common sense; a public-spirited and travelled man, writing vigorous English, reading Virgil's Georgics; hearty and hospitable in his friendships; simply and sincerely religious, reverencing Sunday, the Bible, and divine service; he must be regarded as a superior type of the class of that period to which he belonged.

"A Tenant-farmer of the Nineteenth Century," is a still more interesting sketch.

"The house lay a mile or more on the hill-side below. An Elizabethan court-house, with moat and big surrounding garden—tithe-barn, too, one of the most noteworthy in the county—the richest grazing grounds around it, and upland dairy pastures farther off. The dairy of 100 cows, its

labourers, its master and its mistress together, were a picture of wholesome English country life—with labour enough, no doubt, from morning till night, but with enjoyment also. Nor were the public duties of such a life evaded or neglected. Promoter of agricultural improvement, active member of the county agricultural societies, exhibitor at the Bath and West of England and elsewhere, guardian of the poor, churchwarden—parish, union, county representative, holding every office in everything that became his station, this ideal tenant-farmer found enjoyment in them all.”

Proceeding in his description, Mr. Morton represents this worthy as having been in full sympathy with improvement everywhere, welcoming Political Reforms, Railways, and Agricultural Societies; having no sneer for book-farming and no contempt for science; and proving himself the best practical farmer and the best country neighbour Mr. Morton had ever known.

No name is given, but those who heard the lecture from which these extracts are taken, delivered at Kingscote more than twenty years ago, readily recognised the late DRINKWATER SCOTT HAYWARD, of Frocester Court, as the original of this faithful and pleasing delineation.

Extending his view over hill and vale, Mr. Morton affords much information and mentions many interesting biographical facts. Speaking specially of the Cotswold farmers he says “Many of the old names remain: Holborow, Rich, Iles, Lane, Ruck, Garne, Hewer.” He is not attempting a full enumeration of names, familiar as household words on the hills, or he would have added Barton, Wells, Hanks, Bowly, Comley, Fletcher, Handy, and many another famous tiller of wold acres, or noted master of fleecy flock, or renowned breeder of choice Shorthorns.

To the names mentioned in connection with the vale how many more might be added! Among others that of Mr. DANIEL LONG of the Court House, Whaddon, near Gloucester, would be a prominent one. When on December 4, 1885, he

died in his sixty-sixth year, there was abundant testimony to his numerous and various labours for the promotion of the interests of agriculture.

“Future writers will, we are sure, acknowledge the large debt of gratitude due by English agriculture to Mr. EDWARD HOLLAND, of Dumbleton Hall.” These words written many years before Mr. Holland’s death, have been abundantly fulfilled. Mr. Morton expresses the opinion—that not this county only, but agricultural England generally is more indebted to him than to any other one man.

Born in 1806, the son of Mr. Swinton Holland, Edward was educated at Cambridge, and on the death of his father in 1827, became possessor of the Dumbleton estates. He built the family mansion, and proceeded to effect great improvements in the property generally. From 1833 to 1837 he sat in Parliament as representative for East Worcestershire. He also held office as High Sheriff of this County, and in 1853, unsuccessfully contested East Gloucestershire with the late Sir Michael Hicks Beach, Bart. But his heart was in Agriculture and in a variety of ways he promoted its best interests. The chief of these was the establishment of the Royal Agricultural College at Cirencester, which was effected almost entirely by the earnest and disinterested efforts of Mr. Robert Brown and himself. His interest in local Agricultural Societies was such as led to his appointment as President in several instances. He was also a member of the Council of the Royal Agricultural Society.

He was deeply concerned for the material, social, and moral improvement of farm labourers, and, under his kind and thoughtful efforts, Dumbleton came to be regarded as a model village. He has been described as a “polished, courteous, genial gentleman,” who among all within the sphere of his influence sought to inculcate

“Some sense of duty, something of a faith,
Some reverence for the laws ourselves have made;
Some patient force to change them when we will;
Some civic manhood firm against the crowd.”

As an advanced Liberal and an earnest Freetrader, he experienced rather ungracious treatment from some of his own class: all this he effectually lived down. Even a Conservative paper, writing of him at the time of his death, respectfully acknowledged that he had "always been in advance of the times."

His death occurred unexpectedly, after two or three days' illness. He was buried at Dumbleton Church, where a monument bears the following inscription:—"In memory of Edward Holland, of Dumbleton, son of Swinton Colthurst Holland: Born Feb. 11th, 1806: Died Jan. 4th, 1875. 'Thou shalt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.'"

With the manufactures, mines, ports, and trade of this county many men of marked business power and enterprise have been connected. Several have been noticed; to enumerate all would be impossible; but a few more may be briefly mentioned.

"THOMAS BELL," says Fuller, "born in this county, was twice Mayor of the City of Gloucester, and raised his estate by God's blessing on his industry and ingenuity, being one of the first that brought the trade of *Capping* into the City. Hereby he got great wealth, sufficient to maintain the degree of Knighthood, which King Henry the Eighth (as I take it) bestowed on him. He bought from the Crown, Black-Friers, by the South-gate in this City, and reformed the ruines thereof into a *beautiful house* for himself; and hard by it erected an Alms-house [Kimbrose] and endowed it with competent Revenues. This Sir Thomas died in the beginning of the Reign of Queen Elizabeth."

He is buried in St. Mary de Crypt Church, where there is a tomb to his memory with a long rhyming inscription telling in quaint terms of his honours and his virtues, and closing thus:—

"When he had runne of fowerscore years the race,
Whose spryte in May, as pleasyd God prefyxe,
The syxe and twentie day, and yere of grace

A thowsand fije hundred threscore and syxe,
 This ayer fled into the heavenly sky,
 Where he, God graunt, an everlastynge tyme
 In joye may lyue, and never more to die."

Of HUGH PIRRY, born at Wotton-under-Edge, Fuller tells us that he "was bred a merchant in London whereof he became Sheriff in 1632. He brought the best Servant that ever hath or ever will come to the town of Wotton: I mean the Water which in his life time, on his own cost, he derived thither, to the great benefit of the Inhabitants." "He left £1000 for building and endowing a fair Almshouse."

Gloucester was long famous for its Bell Foundry. The earliest known name connected with it is that of WILLIAM HENSHAWE, who resided in Eastgate Street, and was five times Mayor of the City. He died in 1500, and is buried in St. Michael's Church, where there was a brass of very curious workmanship to the memory of himself and two wives.

The reputation of the RUDHALLS, who for several generations carried on this business, spread far and wide—and during their time—from the latter part of the 17th century to within the last sixty years—they sent out about 5,000 bells; some of which were for the East and West Indies and North and South America; as well as others for all parts of Great Britain and Ireland. Monuments to various members of this family are in the north aisle of the Cathedral.

The chief industry of Gloucester for many years was that of pin-making, which was introduced in 1626, by JOHN TYLSLEY. From an agreement between Tylsley and the Corporation, Counsel transcribes several extracts, the first running thus: "Nono die Februarii, Anno Dni, 1626. Memorandum. Ytt is agreed the daye and year above wrytten between John Tylsley, of the Cittie of Bristoll, Pynmaker, of the one partie, and the Mayor and Burgesses of the Citte of Glouc. on the other pte. in manner and form following, viz—" The conditions seem to have been fair and liberal, and the wise and public spirited action of the Corporation brought an

industry which flourished for more than 200 years in the city, and which should never have been lost.

The life of the late Sir SAMUEL STEPHENS MARLING, Bart., was one of remarkable business activity. He was born April 10th, 1810, at the Ham cloth mills, near Stroud, which his father—Mr. William Marling—then occupied. Before he had reached his majority he joined his father and elder brother Thomas in the business, and took an active part in the work of the factory. After a time the firm removed to Ebley Mill, which they had purchased; and Samuel having married Miss Cartwright, of Stroud, bought Stanley Park and made the fine old mansion his residence. He subsequently purchased Stanley Mills from his brother Nathaniel, and with his two sons carried on business at both places. In 1868, he was elected by a large majority as member for the Western Division of the county; and in 1875 contested Stroud with Lord Bury and was returned by 206 majority. He retired from active political life at the general election in 1880; and in 1882 was created a baronet. Although a Nonconformist Sir Samuel built and endowed the new church of All Saints for the ecclesiastical parish of Selsley, formed out of King Stanley in 1863. He died suddenly in his counting-house on October 22, 1883. He is succeeded by his eldest son, Sir William Henry Marling, Bart.

CENTENARIANS.

A COUNTY of such varied physical features as Gloucestershire may be expected to possess some variety of climate. Its Cotswold district affords high table lands and sheltered valleys, outstanding hill spurs and hollowed combes. The long green vale, through which the Severn winds, is studded with many a pleasant eminence. The surface of the Forest is rugged with wooded hills and dells. Temperature of widely varying degrees necessarily prevails. Between the soft sea-scented southerly winds of the vale, and the bracing breezes of the hills, the traveller may find the difference of a great coat on the same day. While none of these districts are unhealthy some are especially salubrious. Clifton as a health resort has long had a high repute for its mild winter climate, while some of its loftier parts have been described by an eminent medical authority as not only beautifully situated, but "well adapted for invalids during summer and autumn months." Old Indians and others requiring a dry soil and genial atmosphere find Cheltenham admirably suited to their needs. Cirencester, Stow-on-the-Wold, Chipping Campden, Tetbury, Painswick, and Chipping Sodbury on the hills; Newnham and Frampton on opposite sides of the Severn; and Coleford in Dean Forest are accounted highly healthy localities; and many a spot on the Cotswold slopes is sought by the weakly to regain strength, and by the strong to experience the fulness and freshness of health.

Remarkable facts as to longevity in different parts of the county frequently appear in the local papers; and the tombstones, particularly in the village churchyards, afford numerous examples. In the records of Centenarians many Gloucester-

shire names are found, not a few being unusually interesting and remarkable instances. The following list has been compiled largely from Bailey's "Records of Longevity;" but it contains numerous cases, collected from other sources, and some of which are of very recent date.

A chapel in Wapley Church, belonging to the Codrington family, contains an inscription of the date of 1475, over the tomb of John Codrington, the founder of that family, who was 111 years old when he died.

In the Newent parish register there is the following entry :
" 1602 Feb. 24th. Anne Wilson, buried, aged 115 years."

A monument in the church of Bourton-on-the-Hill records the death of Sir Nicholas Overbury, in 1643, at more than 100 years of age.

In the register of Tetbury parish there is an extraordinary account of Henry West, who in the reign of James I. resided in the hamlet of Upton. He is said to have lived to the age of 152 years! A bible in the possession of one of his descendants in the early part of this century, contained an entry stating that West had five wives, by four of whom he had no children, but by the fifth he had ten; and that he lived to see one hundred grandchildren, to each of whom he gave a brass pot or kettle.

A raised tomb which formerly stood in St. Catherine's Churchyard, Gloucester, bore the following inscription :—

" Here lies old Mr. Richard Tully,
Who lived C and 3 years fully;
He did the sword of the city beare,
Before the mayor thirty-one year.
Four wives he had, and here they lie,
All waiting Heaven's eternity.
He died March, 1619."

Cox, in his History of Gloucestershire, says that in 1708 there was living at Longhope a man named Thomas Bright who was 130 years old, and not only retained his sight, but had strength to walk. Counsel confirms this account and gives some additional particulars.

The parish register of Salperton records the death of Francis Cook, in March, 1721, at the age of 104.

Ann Grindall who died, probably at Brockweir, in the parish of Hewelsfield, in 1741, was also 104.

In the churchyard of Child's Wickham is a grave stone with the following inscription :—" In Memory of Mary Lane, She departed this Life Oct. 12 in 1741, Aged 133 years.

'Tis here within this silent ground
I wait to hear the Trumpet sound,
That I may rise among the blest,
To endless joy and perfect rest."

William Price, of Coleford, born in 1638, passed a bachelor life till he was 75, when he married, and living till 1743 died at the age of 105.

Mrs. Caleb of St. Martins [Eastleach ?] died in 1761, aged 106.

Mr. Blocksum of Prestbury reached 103 years and died in 1761.

In 1764 no fewer than three centenarians died in this county. At Newent John [or Joseph] Rudge, who had worked at his trade as a tailor till within four years of his death, died at the age of 107. Mrs. Lane, of Norton, died at the same age; and Mary Isles, of Hanham, at 104. The sister of the last-mentioned had died about $\frac{1}{2}$ five years before aged 105.

John Dixey, of Cirencester, who reached 102 years, died in 1765.

John James, of Abenhall, died a year younger in 1767.

Isaac Naish, of Coalpit Heath, died in 1771, at the age of 104. He had been married 81 years, and was survived by his wife, who attained her 115th year.

Still more remarkable is the case of Mrs. Keithe, of Newnham, who died in 1772. She is said to have reached the age of 133 years and to have retained her faculties till within a fortnight of her death. The longevity of her family was also extraordinary, three of her daughters dying at the

respective ages of 111, 110 and 109. She left seven great-great-grandchildren.

Newnham supplied another remarkable instance in Mrs. Hopley, who was a contemporary of Mrs. Keith, and died the year following at the age of 114.

Sarah Duffield, of Lower Swell, died in 1774, aged 103.

Emmanuel Smithson, a Minister of the Society of Friends, was 101, when he died at Hotwells, Clifton, in 1775.

Adam Devaile died at Stroud at the age of 102 in 1778.

Ann Davis, of Tetbury, who was also 102, died in 1786. For the last thirty years of her life she never left her room, and yet would not allow a fire to be lighted in it.

Abraham Fishpool, of Henbury, died in 1791 aged 102. Till within six months of his death he was a turnpike gate keeper.

Mary Clements, of St. Georges, lived 105 years in very indigent circumstances, the whole latter part of her long life being spent in a workhouse, where she died 1791.

Mrs. Church, of Stanton, after living 100 years, met with her death by a fall down a flight of stairs, in 1797.

Ambrose Bennett, of Tetbury, born in 1694, died in 1800. Of his 106 years he spent nearly 60 as a common soldier seeing much service, fighting in many battles during the reigns of Queen Ann and the three Georges.

William Jones, of English Bicknor, at the age of 106 thatched his own cottage, and lived under its roof till he was 107, when he died in 1800.

Mrs. Lawrence, of Gloucester, a "monthly nurse" must have seen the entrance and exit of many of its citizens during her long life of 105 years which closed in 1806.

Tobias Fox, of Doynton, who also died in 1806 had just completed his century.

Mrs. Williams, of Bitton, a widow, died in 1810 aged 102.

Ann Robins, a widow, died at Newnham at the age of 108 in 1810. She held the office of sexton at the Parish Church for 50 years; and in her 100th year appeared in the

Assize Court at Gloucester to give evidence in some case of importance.

James Dobbs, of Huntley, aged 100, also died in 1810, making the third centenarian who died in the county during that year.

In 1812 Mary Jones, of Berkeley, died at the age of 101. Mr. Fippin, of Taynton, died at 100 in 1813, and Mrs. Phillips, a widow, died at Weston-sub-edge at the same age in the same year.

Mary Bennett, of Longford, near Gloucester, died in 1820, aged 105.

John Maddox, of Holloway Head, near Northwick, lived to be 121, and died in 1824.

As proofs of the salubrity of Gloucester and the longevity of its inhabitants, Mr. G. W. Counsel writing in 1829, says there were then living and in perfect health two old women—Elizabeth Yates, aged 104 years, and Sarah Bower 102. “In the suburbs of the City,” he adds, “Mr. Jackson died a few years since, at the age of 104, and his neighbour Dame Smith, aged 100.”

In Upper Cam Churchyard there is a tombstone to the Memory of Joseph White, who died June 12, 1837, aged 103. It was erected by Lord Segrave, afterwards Earl Fitzhardinge.

Mary Evans, of Lydney, died at 100 in 1846.

A lady is said to have been living at Woodmancote, [near Bishop's Cleeve or Dursley ?] in 1850 who was then 103 years old. Her two sons were respectively 80 and 70. She partook of fruit from a tree she had planted in 1760.

A gravestone in Amberley Churchyard records the death of Mary Buckingham, of Rodborough, October 26, 1851, at the age of 101 years.

Mrs. Wait, of Hambrook, who died in 1856, was 107 years old. At 95 she walked daily from Hambrook to Bristol and back making altogether a distance of ten miles.

Probably the oldest man living in England in 1868 was Richard Purser, of Leckhampton. He worked as an

agricultural labourer till his 105th year. Though ceasing to do regular work he was still of active habits. Two or three years before his death he walked to Cirencester, a distance of thirteen miles, to visit some friends; and a day or two afterwards walked back. Avoiding a short cut across some water meadows at Stratton, he remarked that having lived so long he should not like to be "drowned at last." He died October 12, 1868, aged 112.

Thomas Fisher who "walked to be baptised" on October 11, 1767, died at Sapperton on October 11, 1869.

Sarah Dash of Ham, died in May, 1879, aged 101; and was buried in Berkeley Cemetery.

Sophia Vowles, of the neighbourhood of Bourton, died November 9, 1882, aged 100.

Two centenarians who appear to have been born on the same day, November 4th, 1784, died in almost neighbouring parishes in January, 1885. Mrs. Charlotte Kingdom, a widow lady, died at Cirencester, on the 16th of that month; and Mr. Lambot Gardiner died at Chedworth, on the 24th. Both had largely retained their health and mental faculties till within a short time of death. Mr. Gardiner was busy in the harvest field the previous summer, and excepting deafness seemed as hale and hearty as ever. He was buried in the same grave as his wife in Ampney St. Mary churchyard. Mrs. Kingdom rests in the beautiful cemetery at Stroud.

Mary Broben, who retained all her faculties, died in her 103 year, at Blakeney, November 16th, 1885.

The papers have lately recorded the death of Mrs. Pearse who was born in Gloucestershire in August, 1778, and died at Limehouse, February, 1887.

Myriack Lock and his wife, two gipsies, who are buried in Hillsley Churchyard, lived to be respectively 99 and 100 years old.

In the records of longevity there are many statements too incredible for modern belief. Yet it seems to have been believed that "in the reign of James I. eight old men, all

belonging to one Manor in Gloucestershire, whose ages added together made as many centuries, danced a Morris dance !” Chancellor Parsons gravely repeats the statement of Bishop Bull who told him that during his twenty-seven years residence at Siddington he had buried ten of his parishioners whose united ages amounted to a thousand years ! One who knew this parish during an equally long period—from 1852 to 1879—remembers many aged people,—some over ninety—but not one who had completed a century.

PATRON SAINTS.

A LIST of the various Saints to whom the Churches of our County are dedicated, reveals some singular facts, and may suggest some curious enquiries.

Of 385 churches no fewer than 70 are dedicated to the mother of Jesus. Of this number 60, of which Tewkesbury Abbey is one, are consecrated to her as St. Mary; 9 as St. Mary the Virgin, or the Blessed Virgin, and one—Down Hatherly—to St. Mary and Corpus Christi. The Apostles receive like honour in 112 instances; the most favoured of “the glorious company” being St. Peter, whose name has been given to the Cathedral Church and 34 others. St. James comes next with 22, followed by St. Andrew with 16 and St. Bartholmew with 11. St. John has 8 only, but 4 more are dedicated to him as the Evangelist. St. Matthew also has 8 and St. Paul 7, while St. Thomas has but 2, and St. Barnabas 1. The fine old church at Northleach is dedicated to SS. Peter and Paul, and the modern churches at Hucclecote and Leckhampton to SS. Philip and James. No fewer than 18, including the grand Abbey Church of Cirencester, are called after St. John the Baptist—while St. Mark and St. Luke have only 2 each. St. Simon and St. Jude have been quite passed by; so had the first martyr till the new Church at Tivoli, Cheltenham, was dedicated to St. Stephen. St. Michael rivals the most popular Apostles, having 22 in his own name, and 3 in that and “All the Angels.” Mary Magdalene is tutelary saint in 8 instances.

The term “Christ Church” is applied to 6: 2 are consecrated to the Holy Jesus, and 20 to the Holy Trinity.

The Holy Rood is honoured at Daglinworth, and the Holy Cross at Ampney Crucis, Avening, and Owlpen. The Holy Innocents are commemorated by the beautiful church at Highnam. The Saxon phrase All Hallowes at South Cerney, is Latinised into All Saints at North Cerney and 18 other places.

Some scores of other dedications are to Saints whose names must be looked for in the Church Calendar. To the martyred St. Lawrence there are 11, and to the Patron Saint and Champion St. George 7, St. Nicholas has 9 and St. Swithin 5, St. Oswald 4, SS. Edward, Giles, Leonard, and Martin, have 3 each and St. Knelm 2. Thomas A. Becket is honoured as saint and martyr at Pucklechurch and Todenham. Among the solitary instances are St. Aldate, Gloucester; St. Christopher, Baunton; St. Cyril, Stonehouse; St. Cyr, Stinchcombe; St. Ethelbert, Littledean; St. Saviour, Coalpit Heath; and St. David at Moreton-in-the-Marsh. A St. Owens, which stood outside the Southgate Gate at Gloucester, and was, it is said, especially intended for the Welsh of the neighbourhood, was destroyed by the citizens at the time of the siege in 1643, to prevent its being occupied by the besiegers.

The dedications to non-Biblical female saints are less numerous. St. Catherine and St. Margaret have 5 each; St. Anne 3, and St. Helen 2. The name of St. Adeline is perpetuated in the small church at Little Sodbury, built after the model of that in which Tyndale preached, and bearing the same name. St. Arila the Virgin is kept in memory at Oldbury-on-the-Hill; St. Barbara at Ashton-under-the-Hill; St. Ethelburga at Ebrington, and St. Mary de Malmsbury at Littleton-on-Severn.

Of 15 churches the names are unknown or uncertain; these are Aston Sommerville, Aust, Charlton Abbots, Clapton, Cow Honeybourne, Hailes, Lemington, Matson, Oldbury-on-Severn, Pitchcombe, Snowhill, Stanley Pontlarge, Upleadon, Whittington and Yanworth.

It is somewhat strange that no church is dedicated to St. White, who appears to have been a popular saint in the fertile vale, where offerings of big cheeses were made at his shrine. Tyndale refers to this custom, and his biographer—Demaus—supplies the following explanatory note:—

“Gloucester being an agricultural county, in which the interests of the dairies were supreme, it was deemed necessary to invoke the assistance of a special saint to protect the cream and the cheese against the accidents of the weather and the depredations of the fairies and the Welshmen. The saint selected for this purpose was Saint White, a personage by no means familiar even to persons deeply read in hagiology. Tyndale (*Works*, Vol. II. p. 126) speaks of the saint as a female, assuming, no doubt, that she was a canonized dairy-maid; but more learned doctors affirm that St. White, or St. Witta, was in reality a German bishop of the eighth century, one of the Saxon companions of the famous Winfrid, or Boniface, the ‘Apostle of Germany.’”

CONCLUSION.

IN a life-long residence in the county, and in the researches necessary for the compilation of these biographical works, many interesting instances of remarkable ability, thirst after knowledge, love of science, musical talent, skill in art, active benevolence, high religious principle, fortitude in affliction, and perseverance in well-doing, have been found, in addition to those which are placed on record. They have been met with in all ranks. The humbler classes have supplied a fair share. Among our agricultural peasantry, our mill workers, our colliers and miners, as also among our skilled artisans and mechanics, there has been many a man strong of mind and large of heart; many a man noble in aim and useful in life. In the majority of cases keeping the noiseless tenour of their way, they sought no great change in their social position, and were laid to rest in lowly graves. Here and there a gravestone bears the name and tells of the work and worth of one and another who, unknown beyond their own narrow sphere, yet, so well filled that little space, as doubtless to receive at last that highest commendation: "Well done, good and faithful servant."

It would have been pleasant to have extended these Notes so as to have included many of these omitted names; but there are limits to a writer's space and to a reader's patience. Besides, all should not be done by one: room should be left for the operations of others in the same field.

It is more satisfactory to know that the Worthies who have been named are but samples of many others who are unrecorded than to imagine that our list includes all who are worth

chronicling. Still more satisfactory is it to have abundant evidence of numberless instances in which good and noble and useful lives are now being lived by men of our County, the names of some of whom are destined to secure honourable record in the pages of some future writer of "GLOUCESTERSHIRE BIOGRAPHICAL NOTES."

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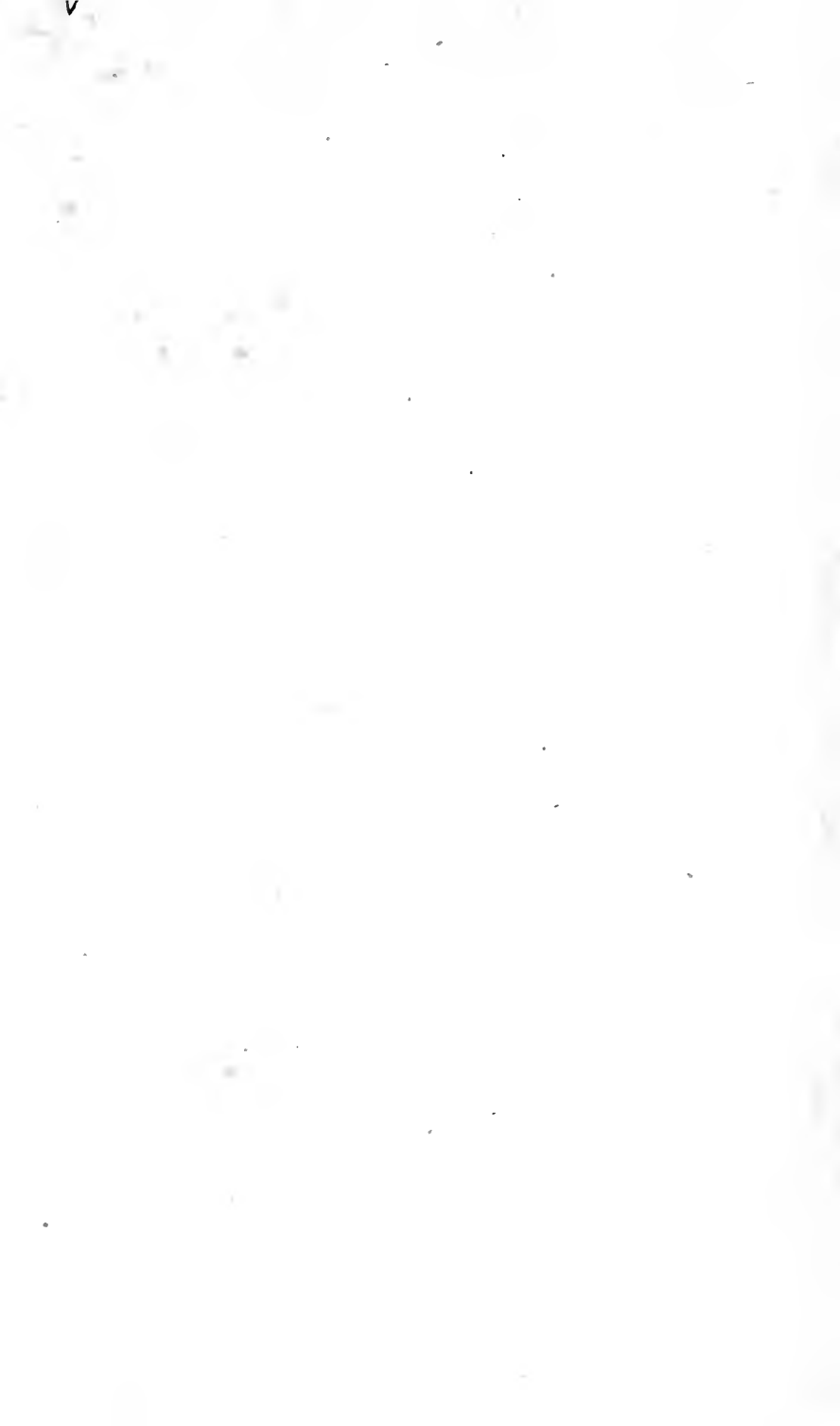
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